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WORSHIP AND EXPERIENCE*

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Our topic is "Worship and Experience." I propose to treat it, first, as if it read: Worship *is* experience; and then to offer some suggestions for relating it to the rest of Christian experience, and for deepening and enriching it as a type of experience, in itself. For our task as preachers is not limited to preaching; we are likewise ministers of Christian worship—a priestly task; and also leaders or counsellors or guides of the people in our parishes, both individually and as a group—a pastoral task. The very heart of our work, I believe, is our ministerial or priestly task, i.e. as ministers of public and private worship.

I

The past third of a century and more, at least since the opening of the twentieth century, has seen a steadily growing emphasis upon religious experience. This has been due partly to a shift away from the undue stress placed—largely since the Middle Ages—upon doctrinal systems conceived as expositions of the orthodox faith; it may also be viewed as a

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kind of retreat before the advance of modern science. When the question was asked, "Upon what do you base your Christian assertions about the world and life and human destiny?" the only possible answer seemed to many persons to be this: "We base it upon no theory of the universe, no system of metaphysics, nor yet upon the infallible oracles contained in a sacred Book; we base it upon direct, immediate experience. Now we believe, not because others have told us, but because we have ourselves seen and known at first hand." The shift in emphasis may thus also be viewed as a result of modern biblical criticism. Instead of a purely intellectual, logical series of inferences from the statements contained in the Bible, in a Book come down out of the long ago, we insist that our experience today is just as real and just as veridical or truth-telling as any that prophet or apostle had, centuries ago; it is the same in kind, though different in degree. For it is the same God, the same Lord Jesus, the same Holy Spirit, whom men knew ages since, who makes Himself known to us today. In turn, and by consequence, therefore, the Bible itself has taken on new meaning. The ideas, the forms of life, the customs and current concepts of our world are vastly different from those of ancient Palestine; but the God with whom they and we have to do is unchanging, the experience is continuous and ever-repeated. Stripped of its shell of the external and somewhat adventitious surroundings of ancient life and thought, the genuine message of the Bible speaks to us in clearer tones than ever, as the very Word of God, the Message of the Eternal to all His children upon earth. This has been an enormous gain. Biblical Theology is no longer a schematic foreshadowing of Calvinism or Arminianism or Augustinianism or Mediæval Catholicism—or whatever system the exegete upheld; instead, the Bible is found to be full of a number of theologies—each an expression, in the framework of a particular set of ideas, of the inferences men drew from a specific experience of the Christian life. And it is this specific experience that is the basic, fundamental,

indispensable thing in Christianity. The continuity of our religion is accordingly not to be sought in the survival of an institution, or in the perpetuation of certain ideas, but in the ever-renewed, unceasing experience of the religious life that pulsates for ever at its heart.

Of course the old and popular but narrow notion of religious experience has proved inadequate. It cannot be limited to rare if crucial moments of exalted insight and illumination or of "life-changing." It is more than Conversion; it includes the whole process of Sanctification as well—to use the old terminology. It spreads through every hour of a man's total life. Hence the question now arises—it scarcely could have arisen generally twenty-five years ago—"Is *religious* experience a different, a peculiar kind of experience; or is it simply the religious aspect of all experience, i.e. of human experience as a whole?" To which the true answer seems to be, "Neither, but rather *both!*" In its high hours, the religious experience mounts up until one can only contrast it with the pedestrian levels of every day; and yet if it is left there, in isolation, it loses its real significance—and the religious man even tends in some degree to be a divided personality. It is in and by its thorough-going relation to the whole of life, of which it forms an exceptional part, that the high peak of religious experience has both meaning and value. In Bishop McConnell's phrase, it is "a function of the organism *as a whole.*"

This I think is the answer we must make to those who protest that our modern emphasis upon religious experience, especially here in America, is somewhat dangerous. Canon Streeter, for example, in his recent Hale Sermon, *The Church and Modern Psychology*, voices that criticism. He prefers, like most Englishmen, to keep theology steadily upon all fours, and give due place to the rational, the logical, the intellectual element. He would not, I take it, go so far even as Rudolf Otto, and find the very earliest origins of religion solely in the sense of "The Numinous." Or perhaps if its

origins do lie there, deep-buried in primitive man's awe in face of the unforeseen and inexplicable, Streeter would at least underscore those paragraphs in which Otto describes the early affiliation of the rational with the non-rational—a process antecedently paradoxical, but nevertheless true! A similar point of view is reflected in Archbishop Temple's recent Gifford Lectures, *Nature, Man, and God*: that is, the deliverances of religious experience cannot be accepted without criticism, or we shall land in no telling what morass of superstition and excess. Religion is not to be based wholly upon emotion, any more than wholly upon reason. From such a Platonist as William Temple, this was of course to be expected. Still more recently a still more vigorous Platonist has spoken out: Dean Inge, in the January number of the *Atlantic Monthly*. But though I agree almost entirely with these English writers, it is only fair to point out—what they no doubt would admit, but what Americans are in the habit of forgetting to make clear—that by 'religious experience' we do not mean *emotional* experience exclusively, for example Conversion, or something mystical, exalted, rare, and all but unique. We mean the religious *life*, in all its length and breadth and depth; the religious aspect of *all* experience, if you will; religion as something woven into the very fabric of all human experience, "Stuff o' the very stuff."

Now the culmination of this religious experience, of the normal, every-day variety, is found in worship, which is itself a perfectly normal experience, rather than in the bizarre, tumultuous, freakish, and abnormal expressions recorded in the text-books of religious psychology. Here it reaches its culmination, and here also it finds its center for further development. So it was of old. Isaiah received his prophetic call while at worship in the temple. And our Lord was not only transfigured while in prayer, according to St Luke, but also received his Messianic Vocation in a moment of prayer following His baptism. The question is sometimes asked whether or not our Lord engaged in *public* worship: but it is

simply unthinkable that a pious Jew of the first century went to Synagogue and Temple for purposes that did not include participation in public worship. True, the Synagogue was a school, or had a school attached to it; and the Temple courts were the scene of teaching and debate. But Jesus' very act of cleansing the Temple shows what regard he had for it as a house of prayer. And it is significant that after the Resurrection his earliest followers haunted the place. James and John went up "at the hour of prayer." In truth, the normal religious life always includes participation in public worship. Even though there have been individuals who thought themselves to have attained an eminence of personal progress that dispensed them from public prayer, and the ministry of the Word and Sacraments—as for example a late nineteenth century Bishop of the Episcopal Church, whose orthodoxy has never been questioned—still these persons have been looked upon as exceptional; in fact, they doubtless thought themselves exceptional, or they would never have neglected the "means of grace" upon which others depend.

The great test of worship is always the test of *reality*. This is the first test, and also the final one. For example, there has been much discussion in times past of the propriety of formal prayers, i.e. written ones, as contrasted with informal and spontaneous utterance. Today I believe we are in less danger of adopting "either-or" positions than formerly. We all recognize that a prayer—or a service—that is purely formal, and nothing more, is bound to be lifeless and unreal. Equally, a prayer—or a service—that is purely spontaneous and informal, and nothing more, is likely to be unreal, at least for others than the one conducting it. I remember hearing, when a boy, the arguments against the use of formal prayers—it was merely "saying prayers out of a book." If so, that certainly condemned it! But the retort of the Prayer Book people was pointed too; like St Paul, they preferred "to pray with the understanding also." Some prayers

used over and again are always full of meaning, of "grace and reality"—for example, the Lord's Prayer. Some I have never heard before—"free" utterances—have lifted me up and set me in the very presence of God as no prayers in the Liturgy have done. I think we all realize today that "free" utterance in prayer is indispensable; and also that form is not wrong, in itself—in fact some kind of form is indispensable; but that the form, whether fixed or free, must be filled with the Spirit, to be real. Like the wheels in Ezekiel's vision, they move only because the Spirit of God is in them. And to acquire that Spirit of inspiration, real thought and care must be expended upon our prayers—in advance of their public utterance. Perhaps this counsel is *more* needed by our brethren of the so-called "liturgical" churches than by others; for we tend to rely too much upon the mechanism already in our hands, and familiarity sometimes dulls our sense of the precious values it enshrines. But the warning ought to be heeded by us all. The inescapable and perennial test of our leadership in worship is the *reality* of our services, of our reading and exposition of the Scriptures, of our prayers—whether they come from some great collection, or spring out of our own thought. No man should ever attempt to pray in public without preparation, whether he be an Anglo-Catholic ceremonialist—to take one extreme—or a street-corner exhorter—perhaps the opposite extreme—or just a common ordinary pastor of a flock, leading their worship Sunday by Sunday. And his preparation, I believe, ought to include careful study of great classical expressions of prayer and worship, e.g. the Prayer Book, but not limited to the Prayer Book. I mean to include such a book as Dr Noyes' *Prayers for Services*, a collection that I have found wonderfully useful and suggestive—especially the themes and opening sentences that it contains (on the theory that if a prayer gets *started* right, it will probably go on through to the end in the right way). Perhaps we ought to make it a rule to write out one brief prayer each week—say to accompany the Sunday

morning sermon, making it as beautiful and reverent an offering as we can present to God, and an utterance that is absolutely real, from start to finish.

One sometimes hears theological professors remark, "If I had a parish, I would do so and so." Perhaps, like the prisoner's dream, this thought is even more often left unexpressed. I must myself plead guilty to such utterances—to such an extent that at the recent Christmas banquet of students and faculty, I was presented with a toy church, so that I might have one of my own at last! I earnestly believe that the Seminary and the Church should stand in the closest possible relationship. Whether or not this longing of mine for a parish is characteristic of all other theological professors, to a similar degree, I cannot say, but certainly if I had a parish once more I should lay more stress than ever upon worship. I should try to make the Church in some sense a school of prayer, and I should try to center the interest and activity and likewise the teaching of the Church School in a service of worship. I should make it in fact a kind of Junior Church, with its own brief service, not just scaled down from the adult service but one "after its own kind," with hymns, Scripture lessons, prayers all selected or composed with the interests and needs of various ages of children clearly in mind, and I should be inclined to let them conduct it, very largely. All this would be not just simply by way of preparation for their share in the adult service but as an end in itself. Human souls at the age of ten and fifteen are just as much entitled to a service of worship which meets their needs as are human souls at the age of forty or sixty. It is only the merest accident that the adults are in the majority! Thus I should try to answer the question, How make worship real to youth? I should try to make it real *through* worship, that is, through their own experience. I should not try to tell them in Sunday School that they *ought* to worship and then send them on to the eleven o'clock service—if they cared to go. I should try to take the realest thing in life, which is our knowledge of God

through communion with Him, and place that in the very center of the life of the boys and girls. I am inclined to think that we make a mistake and get the cart before the horse when we tell them that they ought to pray, ought to worship, ought to go to church, instead of letting them find in and through their own experience the beauty and charm, the deep and fascinating interest that worship may really become.

II

It was St Augustine I think who defined God as a circle whose center is everywhere and circumference nowhere. Something like that will illustrate the relation of worship to the rest of life. There is no place where one cannot worship God. "Though I go down into hell, thou art there also." The moments of genuine worship, of insight into the meaning of life in the light of God's purposes, followed by adoration of his wisdom and goodness; the sense of gratitude to God for special mercies; the realization, dim at first but ever growing clearer, weak at first but ever growing stronger, that God himself is the reward of righteousness rather than any external things, advantages or emoluments; the high awareness that comes to expression in that noble mis-translation in Luther's version of the Psalms, "If I have but Thee I will not ask after things in heaven or earth"—all this may come over one at any moment in any situation. But the cultivation of this sense; the acquirement of skill in the art of worship, especially in the conduct of public worship; a steady and a determined openness on this side—like Daniel opening his windows toward Jerusalem; the conscious, thought-out realization that what is *given* in worship finds its true place in the rounded whole of life only when everything else is subordinated to it; above all in the exercise of our ministry as leaders of public worship, we must take great care to set this precious experience before us as our normal goal.

The danger is that we shall be overcome by routine; that we shall simply go through the motions and not get anywhere;

that our services shall be perhaps beautiful and even moving, but somehow remain cold, since the precious fire upon the altar has ceased to glow. What I am proposing in what follows is not a substitute for that sacred flame. What I am proposing is a series of safeguards for preserving it.

1. In the first place, worship must be *simple*. I mean it must be addressed directly to God, who is thought of as objectively real and objectively present—not just an idea that threads through our minds as we listen to a fine sermon, or an ideal which captures our imaginations and wins our loyalty. The approach to God should be as simple and direct as that of a child to his father. The ideas to be expressed in public worship need not be abstruse; the more elemental the better. "Man doth not live by bread alone": how much less does he live upon cakes and fancy desserts. This is not simply a matter of choosing language which shall be easily understood. The ideas, the motives, the aspirations, the hopes and longings, must be the simple and elemental ones which every human heart understands. Take for example the great Roman communion. For all the fact that it is in a "language not understood by the people," as our reformers insisted, the Latin liturgy is followed weekly by millions of worshippers. The reason is that it is explained. You recall Dean Inge's remark in the *Atlantic Monthly* article to which I have already referred, about the English working man reciting the Psalm concerning "Og, the King of Bashan." What meaning has such an allusion to the average worshipper? There is much in our services that is abstruse and remote in its references that might well be omitted.

I think, moreover, that we parsons ought to spend more time *explaining* the art of worship: how to pray, how to meditate, how to take part in a service, how to read the Scripture devotionally—all these are very simple matters, but we don't take the trouble to explain them, and so a great many persons feel that they do not understand and cannot share in them. In the interest of the sheer enrichment of human life and of

adding to its joy and beauty, I think we ought to make sure that our people know what these things mean. The best way is no doubt to teach by doing, that is, to help the learner to learn by doing.

2. At the same time worship should be *brief*. I must say that it has been my experience, not only last summer when I was in charge of a parish in the mountains, but when I had charge of a downtown church in Chicago some years ago, that the nearer I got the service to one hour in length the more vitality it seemed to have. I suppose this is due in part to the psychological effects of modern life, that is, of the conditions under which most of us now live. Certainly the long services of Colonial days, with Morning Prayer, Litany, Ante-Communion and sermon, would be unbearable today. They were all right perhaps when the squire dozed amiably in his box pew and when the children could move about now and then—though even so one thinks of the children in church in those days only to pity them.

Services should also have *variety* in order to enlist and hold the attention of worshippers. It is not only the liturgical churches, so called, which have fallen into a uniform pattern of worship; the non-liturgical churches also have their patterns. If there are values in different types of services and if there are different types of mind to be met and satisfied, then I believe our public worship should be far more varied than it is at present. Naturally, I do not propose an entire abandonment of continuity. Far from it, but I believe it is possible to combine continuity with variety to the vast enrichment of the Church's worship and to the decided advantage of many persons to whom 'church' now seems dull and uninteresting. In Chester Cathedral, for example, there are the most diverse types of services going on, sometimes simultaneously, in different chapels. I think that is a wholesome feature. Many of our students these days are interested in experiments in worship and will attend all kinds of services, Quaker meetings, the Roman mass, Anglo-Catholic services, Presby-

terian, Bahaist, whatever comes their way, in their quest for reality. I know of a group which did this in Milwaukee a few years ago and of another in California. In the Reunited Church, as some of us envisage it, there will be room for all sorts and conditions of men religiously, and for services of worship like different paths leading up from different and perhaps even opposite sides of the mountain to the central peak at which all our paths converge. That is what some of us mean by a Catholic Church; and we cannot rest content until we begin to see that ideal realized in some fuller measure than it is at present in the Christian world.

3. Worship should be in touch with actual *needs*—not abstract. It isn't sin in the abstract that worries anyone these days; but actual wrongdoing does—mine and John's and Henry's and that of others. The spiritual needs of man are no less concrete today than they ever were and no less tensely felt, but they are described in somewhat different language than they used to be. The "social gospel" has not revolutionized the Christian religion, but it has added an emphasis and opened up an area to the influence of the spirit of Christ that we more or less did not recognize at an earlier date. For all these reasons the clergy should live in the closest contact with their people so that they will know what these needs actually are; but yet not so close that they are submerged and lost in the group and have nothing to give. Even at "Five Corners" and at "Millersburg" the people want their minister to be in advance of them in education, thought, religious experience generally, convictions, faith, depth of living—so that they can get from him the inspiration they need. I once heard a Methodist bishop preach a sermon on the duty of "magnifying his office." I think he was quite right. Of course, we are not to magnify our office by emphasis upon the external mechanics of our profession or by harping upon our inherited authority, but by actual contact with and mediation of the Eternal, as "priests of the Invisible."

4. Of course, worship *should not be submerged* in the consideration of our needs! It must be God-centered, not man-centered. Let us read a little of Karl Barth as a corrective if we need it! God is not merely a "useful hypothesis," or a useful source of power and inspiration, or even one indispensable to man. I cannot escape a feeling of resentment over some of the language used by certain of our philosophers of religion at the present day. It would seem as if their arguments ran: God is very useful to man; what is very useful to man ought to be permanent, ought to exist; therefore, God. All of which seems to me like a ghastly perversion of the Ontological Argument devised by St Anselm and repudiated by Immanuel Kant. In the old equation God and the world equals the Absolute. The world minus God equals zero. But God minus the world equals God. I think we need more of that emphasis in our theology, in our preaching and in our worship. Of course, the great value of worship is its renewal of our life through union with the creative life of God. This may be a valid reason for our practice of worship; but it is scarcely one for belief in God. One recalls Amiel's note: "A belief is not necessarily true because it is useful." As opposed to the pragmatic modern quasi-humanistic view stands out in bold relief the great ancient doctrine of the Catholic Church as formulated in the Westminster Catechism: "Man's chief end is to glorify God and to enjoy him forever." I claim this is a Catholic doctrine in the same sense in which Dr Newton Flew, of Wesley House, Cambridge, in his recent work *The Idea of Perfection in Christian Theology*, insists that the Wesleyan movement was a symptom "of a return to the larger and more truly Catholic view." I mean it in the sense of historic Christianity, according to which the chief *raison d'être* of worship is that it is normal for man to live in union with and in obedience to his Father and Maker. The modern world is inclined to ignore that fact and to find a justification for worship in its edifying qualities. On the contrary, not only historic Christianity but historic religion, speaking

generally—and that means perhaps for the past twenty-five thousand years—has found the real reason not in the human needs only but in the very nature of God and man.

5. For the same reason worship should be *theocentric* rather than Christocentric; for a worship or a faith that is Christocentric or Pneumatocentric is only one step from being self-centered. I believe that the normal prayer, which is addressed to God the Father, is characteristic of Christianity and true of Christianity at its best. Certainly this is as Christ himself would have it. I remember a prayer I once heard offered by a humanist. It was not addressed to God. It was addressed to the congregation, and it began with the words, "Let us" What is called "Jesuolatry" is, I think, almost as bad, though certainly no one would forbid an occasional prayer to the Risen Christ; but what is called "Jesuolatry" goes with the invocation of Saints, Mariolatry, and other types of devotion which are not normal to Protestant or Evangelical Christianity. I think also that, speaking historically, it can also be maintained that they are not normal to Christianity as a whole.

6. By all means, our worship should be *dignified*, and appropriate language, voice and posture should characterize it. It should also be conducted in an appropriate place.

Dignity of *language* has always been characteristic of the ancient religions. Go back to ancient Babylonia and you find the language of the temples there was the old Sumerian, now become the sacred tongue. Go back to ancient Palestine, and the language of worship was the sacred Hebrew. In the Roman Church survives the Latin—not of Cicero, but of St Augustine, St Ambrose, St Cyprian, St Thomas Aquinas. In the Episcopal Church the language of the Prayer Book is still largely that of the Elizabethan and Edwardine translations. Go to any church in America today and study its religious vocabulary and you will find that much of it is drawn from the Authorized Version of the English Bible and from the Book of Common Prayer. The language is still

Elizabethan to the extent of the personal pronouns, "thee," "thou" and "thy," for example (which being so, we ministers ought to go out of our way to be accurate and follow the definite rules which exist for distinguishing "thy" and "thine," "thee" and "thou," "saith" and "sayest," for example). Now there is a deep psychological reason for this—not simply that the past is beautiful, as Ramsay MacDonald reminded us in his address to the Nova Scotians the other day; but because religion is a conservative force. It is indeed, as Höffding affirmed, the greatest conserver of values, and its terminology is rich in associations with the best in the past, that is, the highest values, the noblest ideals, the deepest human feelings, the truest aspirations men have ever known.

Now we cannot change all this; we had better accept it. One thinks of Emerson's criticism of a fanatic who claimed divine inspiration: "The Holy Ghost never uses bad grammar." I am not so sure about the truth of Emerson's statement; I think I recall John Wesley's advice to young preachers never to go back and correct grammatical mistakes in their preaching, but only mistakes in doctrine. But certainly the world generally is as little impressed as was Emerson by religious leaders who lack dignity in their services of worship. Buffoonery and clap-trap may appeal to some for a time, but it is a question if any contribution is made to the real religious progress of the race by such methods. I am not assuming that anyone in this present company requires such a warning. However, if there is danger that ultra-respectability may lead to effeteness and unreality, I think it is equally possible to err in the opposite direction.

You must forgive me for speaking more or less as a theological teacher; perhaps that is the only way I can make any contribution here. I should like to add that it seems obvious the clergy ought to recognize the importance of training the voice. This is quite as important for prayer and preaching as it is for singing in the church choir. There is no real danger of artificiality if the training is recognized as a means to an

end, and though some clergymen may feel that special training of the voice implies a kind of theatrical striving for effect, I am sure that this is not the attitude of their congregations; nor would it be their own attitude if they considered what voice training has done for some very eminent preachers. The human voice is a marvelous instrument, but apparently few of us are born with skill in manipulating it. A clergyman's voice, I believe, should be strong and vital, yet gentle and flexible. Its tones should be persuasive and confident, having like those of a fine instrument a quality distinctive and recognizable, and, again like a fine instrument, capable of expressing equally well a wide range of feeling and thought and not limited to one string, one tone, one timbre. Happy is the man who is born with such a voice, but even happier, perhaps, is the man who develops one. Happy also is the congregation, for they not only can hear what he says but they rejoice to hear it—two points, both of which are worth noting.

This is one of the things that I try to "get across" to my students. For example, in reading the Lessons from Scripture, we ought not to declaim them; nor, on the other hand, read them as if we had never seen them before and were somewhat surprised at their contents; nor announce them in thunderous tones like a Fourth of July proclamation; nor read them somewhat sadly and dolefully as if they conveyed dismaying messages of doom, like a death warrant to be read to prisoners in a dungeon. Yet I dare say we have all heard Scripture read in this way! On the other hand, the best reading of a Scripture Lesson I ever heard was in the chapel of Garrett Biblical Institute, a year or two ago, by a visiting Presbyterian preacher. It was brief, vivid, clear, interesting, because the reader was himself deeply interested in it, and it was unforgettable. I suggest that we might all practice reading the Scripture Lessons, either with or without another person present as auditor and critic; and read them *as the Word of God*, reverently, distinctly, and as a written message,

not to be declaimed nor painfully questioned as if we were not sure of its meaning, and certainly not read as if it were half a column in the morning newspaper. The reading of the Lessons is a profoundly important act of worship and one to which I think we all should pay much more attention.

No one questions the fact that a person can pray standing as well as kneeling. One may even sit or lie, and pray, but the *posture* assumed in public worship, whether standing or kneeling, should be reverent. It is difficult to teach this; students are inclined to think it unimportant. But congregations do not think it unimportant! Whether they analyze the cause of their distress or not, they know that something is wrong when their minister prays as if he were wearing tight shoes or had a lame arm or a crick in his back. Let us stand up manfully! We are addressing the Eternal God in the name of his creatures and children. He has promised to hear: "When two or three are gathered together in my name there am I in the midst of them." "When thou callest I will answer." We are engaging in the noblest act any man can undertake. Whatever words we use, therefore, and whatever posture we prefer, let us stand up, speak up, reverently, humbly, yet boldly as our Master bids us: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." "All things, whatsoever ye shall ask in prayer believing, ye shall receive."

Equally important is the *place* of worship. Last Sunday I was at Grace Church, New York City, where I used to worship years ago when a student in the Seminary. There is an atmosphere about that Church one does not find everywhere. The Rector told me that the visiting Dean of an English Cathedral said he had found Grace Church "the easiest place in America in which to say his prayers." The light, the height, the perfect proportions of its perpendicular architecture, the sense of mystery which it inspires, the warmth of its glass: all this combines to create a religious atmosphere almost unique in tone and quality. One has here a sense of

the mystery of God, but at the same time a sense of what the New Testament calls "the fellowship of the mystery." It is typical of the Christian religion. The great "mystery hid from the beginning of the world" has at last begun to clear up, has at last been unveiled. The Christian mystery is not a mystery dark and awful but a mystery which is now being unfolded. Its fitting symbol is not darkness but light. The darkness is still there, but it is being invaded steadily by the light.

To many, this symbolizes the very heart of the meaning of Christian worship. There is a phrase we use perhaps altogether too much: "at home in the universe"; and we are fond of referring to this as "a friendly universe." I must say that I cannot help feeling the Christian faith is something vastly more than this. It means finding God real, through experience, not just ascertaining something about the kind of a world we live in. Of course, the character of God determines the kind of world we live in, but the character of God comes first, not the world. Christianity is, of course, a religion, like others; and yet it is more than just another religion, more even than the consummation of the whole long development of religious aspiration and achievement; for it is final in the sense that God is as fully realized, within the fellowship of this mystery, as it is possible for us to realize Him under the conditions of time and space which hedge in all our lives. There has been no development of classical architecture beyond the Parthenon; there has been no development of Gothic architecture—at least none worthy the name—since Chartres; there has been no revelation of God—nor can there be—superior to the revelation of God in Christ.

Now of course this revelation pours a flood of light upon the world in which we live. What seemed to the noblest of ancient philosophers but a dismal prison now turns out to be a home and a happy dwelling place of the children of God. Like a home, you can make it more or less what you want it to be. In its essential quality it is something akin to God or

the Absolute Spirit, not opposed to him. I recall the words of a friend spoken at the recent funeral of one of our great Christian educators, "He had confidence in the universe." Such confidence is no theory, but springs out of life-long experience. Perhaps this is one of the greatest contributions we ministers of public worship can make to the lives of the men and women and especially the children in our parishes. If the very house of worship is as beautiful as it can be made; if it has an atmosphere of combined mystery and fellowship, majesty and familiarity; if it provides the setting of the deepest experiences people have, in which there awakens a sense of the meaning and purpose of life; then I think we shall have done more to deepen and fortify that "confidence in the universe," which Dr Tittle recognized in George Herbert Betts, than can possibly be provided in any other way. There are really no limits to what human life may become in contact with God, consecrated and enriched and inspired by a worship which is centered in union with the Eternal. Therefore, let no Christian minister ever question the value of his office to human society, for it is simply indispensable. Rather, let him "magnify his office" and rise to his full task as a priest of the Invisible, a messenger and a minister of the Eternal God.

DR BOUQUET'S "MODERN HANDBOOKS OF RELIGION"

By W. NORMAN PITTINGER, General Theological Seminary

Modern Handbooks of Religion. By Alan Coates Bouquet. Cambridge, England: W. Heffer and Sons, Ltd. In seven volumes: 1. "A Study of the Ordinary Arguments for the Existence and Nature of God"—62 pp. 2/6. 2. "Religious Experience"—132 pp. 3/. 3. "Phases of the Christian Church"—150 pp. 4/. 4. "The World We Live In"—111 pp. 2/6. 5. "Man and Deity"—450 pp. 7/6. 6. "Jesus: A New Outline and Estimate"—284 pp. 6/. 7. "The Doctrine of God"—191 pp. 5/. Vols. 1-4 sewed; vols. 5-7 cloth.

In the seven volumes of his *Modern Handbooks of Religion*, Dr Bouquet, who is Stanton Lecturer on the Philosophy of Religion at Cambridge University in England, has given us what may be called without any exaggeration a magnificent attempt to survey the entire realm of modern knowledge, and then to present Christianity afresh as its indispensable crown and criterion. He states his conviction that a dispassionate study of the whole field, coupled with an adequate appreciation of religious experience, leads to the view that Jesus Christ is normative to human life and indicative of the nature of Ultimate Reality.

The reviewer believes that no contemporary work so thoroughly covers its field—perhaps one should say, covers the world. In carrying out his task, Dr Bouquet outlines the results of modern scientific, historical and philosophical study, and succeeds in presenting a coherent story told in a fascinating manner. And to this he adds the special distinction of regarding this *corpus* of findings with entire freedom and at the same time as a thoughtful Christian philosopher. The result is a *Weltanschauung* which is (at least so the reviewer feels) intellectually water-tight and firmly Christian. In a real sense this is an essay towards a modern *Summa*—high words indeed, but we believe justified.

The first volume discusses the ordinary philosophical proofs

of Deity, in the light of recent enquiry. It opens with a treatment of the problem of knowledge, in which Dr Bouquet defends a dualistic epistemology, holding to a distinction between actual acquaintance with an object and inferences regarding it or descriptions of it. He believes that idea and object are separate, that error is possible, but that mankind is capable of both avoiding and correcting its misperceptions by trial and revision of hypothesis. Thus very real progress is possible in the direction of the reception and attainment of truth.

St Thomas Aquinas's five proofs for the existence of Deity are then taken up. We cannot follow the philosophical discussion in detail; suffice it to say that these traditional arguments are said still to have partial validity in that they strengthen a monotheism which is already present on some other grounds; that is, they are persuasive but not coercive. Dr Bouquet believes that the arguments from purpose and value still possess the greatest cogency, while those from causality, contingency and motion need modification. They cannot in themselves establish the "existence of a benevolent Deity such as Christians worship." But they converge to establish the Necessary and Self-Existent Deity or Whole.

Certain other arguments—those from life (or as the writer prefers to say in his book, from emergence), from conscience, from the desire for happiness, from universal consent, and the ontological argument—are then considered. Dr Bouquet thinks rightly that Kant's criticism of Anselm misses the point; yet he does not believe that the ontological argument is of value without the five proofs of Aquinas. In conclusion, he states his own view, which is that in this matter the great religious systems must first be studied and the question asked, Which of these attempted general explanations of the universe and man's place therein seems to bear on it the stamp of truth and comprehensiveness? Then in the light of the answer to this question, the appeal to reason may be made to add weight to the conclusion reached.

Such a discussion leads naturally to the problem of religious experience, its nature, types and validity. The treatment of this subject is refreshing and interesting. Dr Bouquet argues that

our knowledge of God is not merely inferential (here differing from Dr Tennant in his recent *Philosophical Theology*, Vol. 2). To him religious experience is a real thing, involving first-hand knowledge of a real more-than-self. It is not miraculous nor an intervention into man's "purely human" experience, but is rather "a penetration of the finite and partially spontaneous by that which brought it into being, and from which it derives not only its origin, but also whatever degree of spontaneity it possesses, and . . . is thus the reinforcement and heightening of a life already there by a fresh current of life from the Original Source; this influx of life being rendered possible by a certain purity and receptive disposition on the part of the spontaneous agent." Its validity can only be denied if we adopt the impossible attitude that the life of Deity is absolutely discontinuous with the life of man.

"Mild" mystical experiences (of which Professor Raven has spoken so admirably in *Creator Spirit*), chance flashes of prophetic fire, sudden insights into the nature of things, lifts of poetic inspiration coming to nearly everyone—these things afford to most of us, Dr Bouquet contends, "the commonest evidence" for Deity. In Christian experience, regarded as life "lived in harmony with Deity Christianly conceived," this is reinforced by the special influx of divine energy into humanity associated with Christ and his Church.

Revelation next engages our attention. Here there is a valuable argument against the "dead-level" theory of life and history. It is contended that while "all discovery is due to revelation, and that the apprehension of revelation is discovery," all revelation-discovery complexes do not possess equal intensity or value, and discontinuities or real differences of this type do occur within the greater continuity of the ongoing emergent evolutionary process. These are not intrusions of alien elements, but declarations in varying degrees of fulness of the meaning of that process, the variations being determined by the degree of divine initiative released at the several different points.

Barthianism is examined in this connection, and is found wanting on the score that it cuts away the ground from under the

Christian revelation by utterly dissociating it from the rest of human experience and destroying the means of judging the validity of an alleged revelation. None the less, Dr Bouquet is strong in his emphasis upon the priority of God's "self-expressive activity" both to all his creatures and to their discovery of him and his ways. At this point he provides a corrective much needed by liberal thinkers, who make so much of man's apprehension that they forget that it is God's prior action which calls out the human response.

Christian religious experience, based on the revelation given in Christ, is life under God's control and "in Christ," that is, united to Deity through the identification of the self with Christ. The sense of sin is defined as consciousness of lapses, failures and perversions of a nature potentially good, like all other "raw material" in the universe. But man is "liable" to these lapses, etc., and this is what is meant by the older theology in its doctrine of original sin. Grace, which comes in to complement our incompleteness, inadequacy and inability, is the super-personal divine influence or life which synergistically aids us to come into "contact and harmony with the constant and unchanging Wider Self from whom all uplifting and enriching experiences come." A note on conversion—"the unification of the personality" around some dominant—is added, with a concluding section which reaffirms the conviction that in religious experience (apart from the language used to describe it) men are in touch with a "real Element which is not themselves."

Next there is a volume on the history of the Christian Church. At this stage of his study, Dr Bouquet attempts to give an objective and critical survey, without special religious presuppositions, although he does not hesitate to affirm his personal conviction that the Church cannot be regarded as "merely the aggregate of the units of the human race organized in their relation to God, nor a voluntary association of pious individuals engaged in religious research," but rather that it is an organism which is "at least as much a Divine Creation as man himself, the pleroma of the special Divine Initiative which we associate with the

historical Jesus." A critical discussion of this particular volume would come much better from an historian than a philosopher, and we shall pass on directly to the next in the series, which takes up "the world we live in."

Here Dr Bouquet outlines the origin, status and prospects of the human race, as modern science discloses them to us. He does not blink the facts of man's animal origin nor his relative physical insignificance in this vast universe. But he insists that *hominidae* have at least this advantage: they have mind and spiritual nature, and can judge the world in which they live. The account of the findings of modern scientific research proceeds along usual lines, with references to the newer physics and its apparent demolition of the old mechanical conceptions and its reinstatement of mind at the heart of things. The reviewer feels that in many modern books far too much is made of Eddington and Jeans (in their more philosophical moods), but Dr Bouquet is not guilty of this blunder: he does not attempt to prove free will on the ground that electrons get attacks of nerves. His conclusion is that science has nothing to say against, and much to say for, the existence of Deity as self-expressive Reality, with an active purpose and a definite character. Two appendices treat immortality and freedom, respectively. In the first, immortality is defended: "If we desire eternal life"—elsewhere defined as "a free gift which yet must be won"—"we must live so as to deserve it, and that does not mean living as we please." All conceptions of a future life rest back on the unchangeability of God and his purposes as realized by us. The second appendix establishes freedom as really present in the universe, although perhaps less in extent than we had supposed.

The fifth and sixth volumes are given over to a history and detailed discussion of the creative period in man's spiritual development—B.C. 800 to 500 A.D. Considering terrestrial history as a parabola, Dr Bouquet finds the peak in this period, and he believes that the climax (or as he says "the pivot and centre of religious development"), is "just where Christians have always put it." The first book of this pair treats sympathetically

of what used to be called the ethnic religions, but this analysis is preceded by a study of the nature of religion itself, and an attempt is made to arrive at a definition which will do justice to all its aspects. The following is suggested: "An harmonious and disinterested relationship maintaining itself between the One and the many, between the Whole and its parts." An outline of primitive religion is then given, along lines somewhat similar to those laid down by Dr Marett in *The Threshold of Religion*. Fr Schmidt's theory of a primitive monotheism is satisfactorily criticized, emphasis is laid on animatism preceding animism, and the development of polytheism and henotheism prepares the way for the second large section, which takes up the great systems of the creative period.

The reviewer is pleased to observe that Dr Bouquet rejects the idea that the Buddha was an atheist, contending (rightly, we believe) for the position that he held to a self-subsistent entity conceived perhaps somewhat like that of neo-Platonism, above knowledge and existence. Indian religion, Chinese religion, and Islam are discussed, with full references to the sacred literatures, and an invaluable bibliography with notes.

The second book of the pair (volume six) is concerned with the Christian movement. It opens with a history of the religious development of the Jewish nation, from Yahwism through Mosaism to the prophetic faith and to apocalyptic. Then came Jesus. A long section on the historical figure is followed by a remarkable discussion of "the relation of Jesus to Deity." Dr Bouquet firmly maintains that Christ is the central and normative figure in the history of the human race and in the movement of divine revelation. But he urges that he need not be regarded as a catastrophic intrusion into human life. The Incarnation is a fact, but it has a context. The argument proceeds along these lines: the history of the universe and of humanity has real significance; it is throughout motivated by the divine activity and self-expression. The highest point in this process, so far as man is concerned anyway, is Christ, who rather than intruding himself into an otherwise Godless universe, expresses the meaning of the

whole process of which he is thus the essentially significant part, "unique and central to human life." Through him "God's activity is released in a special way"; he is thoroughly and completely human, but yet in and through the whole content of his life, God "got through," so to say, in a way hitherto and otherwise unprecedented, revealing himself at one great moment in history, as a great action revealing the agent.

Such a view sees our Lord as definitive (normative, as Dr Bouquet would say). From this the Church may be understood along lines indicated by the following pregnant sentence: "The whole of life, as we know it, is made up of Action and Reaction between Deity and non-Deity, between the Absolute and the Derived, and . . . in the historical Jesus this reached its peak, so that in a very real sense the fellowship of the followers of Jesus is his mystical body or pleroma, in which that harmony of Deity and non-Deity is in process of being fulfilled and brought to completion."

An examination of the alleged infallibility of our Lord's teaching, the atonement, and the death of Christ and other problems follows, but we have no space to discuss them here. There is also a valuable chapter on the future of religion, which leads up to the seventh and concluding volume, which deals with "The Doctrine of God." This is a restatement in a unified manner of the findings of the earlier volumes. Dr Bouquet asserts forcibly that modern Christian theism "rejects equally the ideas that Deity is to be regarded as a whit less than super-personal, and that his operations are to be discerned in gaps or sudden interventions rather than in the whole grand process of nature with its heights and depths and levels." Rather, it conceives a world everywhere penetrated in differing degree and mode by Deity, with Jesus Christ manifesting uniquely the significance of the whole.

A final section of volume seven takes up practical problems of worship, defending organized religion, the Church, the sacraments and especially the Eucharist, and the whole practice of personal devotion. We ought also to say that Dr Bouquet declares his belief that the Anglican Communion occupies a strategic

position in the world today, with its maintenance on the one hand of the long Christian tradition, and its welcome on the other to the best in Protestantism and in the modern scientific outlook. He hopes for "a greater and nobler Catholicism" which will include a reformed Roman Church; meanwhile he urges that we seek "an ecumenical federation of Christians with the *ecclesia Anglicana* as its *ancilla*."

We have not offered much criticism of Dr Bouquet's views, first because the reviewer is sympathetic with most of what he says, and secondly, because it seemed best merely to outline his work and in this way induce the reader to study it for himself. We wish that clergymen, theological students and educated laymen, not to mention intelligent seekers after truth everywhere, would read this series. Its 1380 pages would reveal to them wide ranges of hitherto unknown territory relevant to our religious outlook, and strengthen the confidence that the Christian faith is not only *an* adequate but the *only* adequate interpretation of the universe of our experience.

A NOTE ON LUKE 13: 1-5

By SHERMAN ELBRIDGE JOHNSON, Seabury-Western Theological Seminary

The events referred to by Jesus in the brief passage, Luke 13: 1-5, the fate which befell the Galileans "whose blood Pilate had mingled with their sacrifices" and the fall of the tower of Siloam upon the eighteen, have never been satisfactorily explained by commentators. There is no further mention of the matter in the gospels, and Josephus appears to be silent on the subject.

Dr. Robert Eisler, on evidence furnished by Major Weill and Billerbeck, thinks that the tower here mentioned is one which was discovered by excavators in 1920, and that because of its construction it could not have fallen through sheer decay, but must have been overthrown by heavy siege machinery. This may be so; but it is not necessary to think that it fell during a revolt led by our Lord. Jerusalem was a battle ground often enough, certainly, and Luke 13: 1-5 is not part of the Passion Narrative. Perhaps we shall uncover further evidence about the Tower of Siloam, but very little has yet been found.

However, it may be possible to make a conjecture about the event mentioned in 13: 1. May it not be that St. Luke has mistaken an event which happened under Archelaus for an event in the procuratorship of Pilate?

Shortly after Archelaus took the throne in 4 B.C., the Jerusalem mob asked for a reduction of taxes and other reforms. He assented; but toward evening on that very day rioters appeared in the Temple bewailing the lot of those who had been previously executed for cutting down the golden eagle at the gate of the Temple (B. J. i. 651-653). An officer sent to quiet them had stones hurled at him. When Passover came around in the following April, the rioters who had done the mourning for these

σοφισταῖ who cut down the eagle began to gather recruits for their party in the Temple. Archelaus now sent a cohort with orders to restrain the ringleaders by force. Most of the cohort was killed and the rioters returned to their sacrifices, whereupon Archelaus let loose his whole army on them. "The soldiers falling unexpectedly upon the various parties busy with their sacrifices slew about three thousand of them and dispersed the remainder among the neighbouring hills" (B. J. ii. 13, Thackeray's tr.).

The parallel account in Ant. xvii. 213-219 does not have such explicit language about the sacrifices: "The horsemen slew about three thousand men."

However, in Antipater's accusation of Archelaus before the emperor we find these words: "Proceeding to the main contention of his speech, he laid great stress on the multitude of Jews who had been massacred around the sanctuary (*περὶ τὸν ναὸν φονεύθεντῶν*), poor people who had come for a festival, and, while offering their sacrifices, had themselves been brutally immolated (*παρὰ δὲ ταῖς ἱδίαις θυσίαις ὡμῶς ἀπεσφάχθαι*)" (B. J. ii. 30).

The parallel in Ant. xvii. 237 carries this over: "how they were slain like sacrifices themselves, some of whom were foreigners, and others of their own country, till the temple was full of dead bodies."

Now the Greek of St. Luke speaks of the Galileans *ἀν τὸ αἷμα Πειλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν*. Literary dependence is out of the question. Had St. Luke had access to Josephus' works, the mistake of substituting Pilate's name for that of Archelaus would not have occurred. The Lucan word which makes the incident vivid, *ἔμιξεν*, is not in the account of Josephus.

Many commentators suppose the reference is to an otherwise unknown incident. Of such is Canon Streeter, who in the *Oxford Studies in the Synoptic Problem* (pp. 229 ff.) holds that this incident explains the trial of Jesus before Herod Antipas in Luke 23:6-12. The enmity between the two mentioned in Luke 23:12 was caused, so he believes, by the wanton slaying of the Galileans by Pilate. Now Pilate, by acknowledging

Herod's jurisdiction, makes amends for the earlier incident; while Herod's courtesy compliments the Roman official. Herod, who had undoubtedly incurred hostility because of the execution of John the Baptist, was glad to wash his hands of the matter. The strength of this view is in the word *ἀπαγγέλλοντες* in 13:1, which implies a recent event. But this may be due merely to the form which the story took in the early tradition. The participle in question undoubtedly makes it vivid. Of course the argument from silence is dangerous, but it is difficult to see why we have no mention of the event in Josephus, if it happened under Pilate.

Others try to relate it to events which occur in Josephus. Pontius Pilate came as procurator after the eleven year rule of Gratus. Trouble broke out when he sought to bring the *σημαῖαι* bearing images of the emperor into the city (Ant. xviii. 55-59), but he yielded to the almost fanatical protest of the people. His construction of an aqueduct from temple funds aroused more trouble. When the sedition was at its height, he dressed his soldiers in Jewish habit and dispersed them among the crowds. At the first sign of riot, the soldiers fell on the people and killed and wounded a number of them. Some have thought (Zahn in particular) that it was this incident which was referred to in Luke. But did it necessarily occur in the Temple?

Pilate was accused of brutality in connection with a Samaritan uprising and was ordered to stand trial in Rome, but at this juncture Tiberius died (Ant. xviii. 89). Here the account of Pilate breaks off abruptly.

The parallel account in B. J. ii. 175-177 specifically states that Pilate, on the occasion of the aqueduct disturbance, ordered his soldiers not to use swords but to beat the rioters with cudgels. Large numbers were, however, killed by blows and trampling.

The evidence in the gospels and Josephus does not necessarily show Pilate as an extraordinarily brutal ruler. At the time of the aqueduct troubles, his soldiers may have been more savage than the procurator had intended. We know little else from extra-biblical sources. Of course Tacitus mentions him as the one who sent our Lord to death. There is another account, that

of Philo's story of the embassy to Caligula. This denies that the *σημαῖαι* bore representations of the emperor; but it is pretty clear not only from Josephus but from the archaeological evidence given by Eisler that Philo is wrong. The Alexandrian philosopher charges Pilate with gross venality and with many murders of untried and uncondemned people. It is doubtful that we can prefer the evidence of Philo, who lived outside Palestine, and who in the passage mentioned was trying to establish a point, to the other evidence which we have. It cannot be argued that Josephus was anxious to make Roman procurators in general appear in a favorable light. He was unsparing in his indictment of Gessius Florus. On the other hand, even in the Christ passage (Ant. xviii. 63-64) Pilate is given a good character. It was "on the information of the principal men among us" (a thoroughly Josephan phrase) that Jesus was delivered to be crucified. Had Josephus been anxious to blacken Pilate's character he might have dealt with him as he dealt with Herod in the case of John the Baptist.

In view of all this, it may be conjectured that the passage in Luke goes back to a discussion between the disciples and our Lord over the incident in Archelaus' day. Vivid oriental language would have this ruler of rather unsavory reputation *mingling* the men's blood with that of their sacrifices. The question put to Jesus may have been put to many rabbis. Why were just *those* men the ones to die? His answer was simply this: "If you do not cease to place political passions above the righteousness of the Kingdom of God, you will likewise perish;" and indeed such a fate befell the *zealots*. In the early Christian oral tradition the transition from Archelaus' name to that of Pilate was very easy: the procurator was the best-known villain. It was in this form that St. Luke received the tradition, and he knew of no reason for supposing that the event did not occur under Pilate.

It is true that the Josephan account does not specifically state that those slain were Galileans. Indeed, it is likely that most of the rioters were members of the tumultuous Jerusalem mob. But it is distinctly said that the trouble occurred at passover time,

when many Galileans would be coming to the feast. Among those who later discussed the affair there might be no question but that the rioters were sinners; but what about the peaceful Galileans who happened merely to be innocent bystanders, as it were, at a local riot in Jerusalem? Our identification of the two incidents cannot be proved beyond question, but it seems the most likely of all theories.

There is no cause to doubt that the Archelaus incident occurred just as Josephus relates it. The Jews were loath to make war at times of religious observance such as the Sabbath, and the story harmonizes with that in B. J. i. 149. When Pompey first entered Jerusalem, "just as if the city had been wrapt in profound peace, the daily sacrifices, the expiations and all the ceremonies of worship were scrupulously performed to the honour of God. At the very hour when the temple was taken, when they were being massacred about the altar (*περὶ τῷ βωμῷ φονεύμενοι*), they never desisted from the religious rites for the day." It is the story of Maccabean days all over again.

BOOK REVIEWS

An Introduction to the Books of the Old Testament. By W. O. E. Oesterley and Theodore H. Robinson. New York: Macmillan, 1934, pp. xvi + 454. \$4.00.

It used to be said that the Smith file in a library catalogue would provide an Old Testament student with works quite adequate for his needs. It is becoming evident that the file of Oesterley and Robinson would today come very near to filling the same function. To their *History of Israel* and *Hebrew Religion* must now be added this newer work of merit at least equal.

In form the work is most helpful and convenient. Choosing at random, the arrangement of the chapter on the book of Joshua is as follows:

I. Place in the Canon; II. Contents, including an excellent outline; III. Structure and Date, containing the most usable table of sources in the reviewer's experience; IV. The Hebrew Text and the Septuagint; V. The Value of Joshua as an Historical Record.

The "Canon of the Old Testament" and "The Text of the Old Testament" make up separate introductory chapters and of especial value are later chapters dealing with "The Wisdom Literature" and "The Forms of Hebrew Poetry." The chapters on the Prophets are introduced by an excellent chapter on their Prose and Poetry and the stages in the compilation of their works.

The substance of the book is quite on a par with its form. The authors have followed the most approved and accepted paths of scholarship and investigation. The treatment of the Hebrew Text and the Septuagint is a case in point. Wherever there is any variation in the versions careful consideration is given to possible corrections or the presence of glosses. In this sense as in others the book fills many of the functions of a critical commentary.

Historically the work contains much of value in the introductions to the books of the Old Testament and in comment upon the historical value of the material contained.

The bibliography is comprehensive and adequate and where the authors differ from other commentators sufficient exposition of the contrary arguments is presented to the reader.

In every sense the work is one which the reviewer is more than glad to possess and assign to his students.

ALLEN D. ALBERT, JR.

The Prophets and Israel's Culture. By William Creighton Graham. Chicago: University of Chicago Press, 1934, pp. xiv + 117. \$1.50.

"It is surely a fact of no little significance that the more adept men become at making a living the more difficult it is to live. Each generation must, so it seems, face the perennial paradox that the more man gains control over his natural environment the harder it is for him to order his relationships with his fellows." Thus, Dr Graham begins one of the magnificent chapters of his newest work, *The Prophets and Israel's Culture*. The title might far better, more adequately, be "The Prophets and the World's Culture." Indeed, the second chapter is entitled, "Israel in the Way of the World." Through the clear eyes of the author we see the true function and genius of the prophets, pessimists as regards the present order, optimists as to the future. Above all we see their ageless, unchanging vision of a world always corrupt but always capable of progress in social development, the infinite stair-steps of humanity.

The prophets, indeed, would seem to have had far more significance to the future than to their narrow present. To those reading the text with care the miracle must always be their survival. The handfuls that listened to them, the kings and commons who disregarded their wisdom, how came it these should have retained their words? How and by what means did faithful followers, devoted readers, force the mes-

sage of the prophets into the fibre of Hebrew Canon if not into the life of the people?

Was it by means of the keepers of the sacred portals of the temple? Hardly, for, as Dr Graham makes so very clear, "the established religion seems to be largely concerned with the preservation of the *status quo*, of a state of stability for a cultural pattern that has produced satisfaction."

Of this point of view the prophets were sworn enemies. Indeed one wonders at Amaziah's forbearance at the time of Amos' condemnation of the royal shrine at Bethel. To the prophets the cardinal sin was acquiescence in the *status quo* and they hurled most of their fire at those who like David dwelt in Moab and forgot the promised kingdom of God.

"Fundamentally, then," says the author, "the prophets are"—note the present tense—"thinkers, philosophers, men who are striving to hold a conversation with the whole of the world in which they live."

It was thus, we must believe, that the words of the prophets lived and continue to be living, surviving through their clangor vibrations, lifted up and proclaimed by those sons of their minds and souls who came after to preach anew the infinite pressure and urge of social progress.

For every page of this book the socially minded student of the Old Testament should be grateful. Nor should its significance be buried in the "O" section of the library. It is primarily a social interpretation of a tremendous period of philosophical and religious development, a period of growth of social understanding. To the modern reader looking at progress in such terms this work is a new call to stir one's self and begin anew the infinite upward striving that was the essence of the prophets' ministry.

ALLEN D. ALBERT, JR.

Introduction to Semitic Comparative Linguistics. By Louis H. Gray. New York: Columbia University Press, pp. xvi + 147, 1934. \$3.25.

To the man in the street, comparative linguistics, if he thinks about it at all, is one of those studies for which he

cannot find the slightest practical use. Indeed he is very likely to use that phrase so empty of point around a theological institution, "It's all Greek to me."

This last phrase is not a bad criticism of the subject. Far too often, in the eyes of the student of comparative linguistics the whole field has a Greek tint or, perhaps more justly, one that smacks of Sanskrit.

To give the subject of comparative linguistics a new impetus in another and fertile field, Dr Gray—who is, he tells us, primarily an Indo-Europeanist—presents a complete framework for the study of Semitic Comparative Linguistics. The method, as he tells us, has been "to apply the principles of Indo-European linguistics to Semitics."

This method, in so far as the author has worked it out here, consists in comparing all factors of the languages considered and presenting them in tabular form readily to be seen and most usable.

Languages considered in this study are Accadian, Hebrew, Syriac, Arabic, Ethiopic and Proto-Semitic. Where marked variations or significant similarities occur Aramaic or Biblical Aramaic are substituted for Syriac. Where significant, Egyptian equivalents are pointed out and distinction is drawn where important between differing Arabic dialects.

Chapters beside the introduction, which traces probable beginnings and differentiates between the various groups, are as follows: Phonology, considering all forms of phonetics and vocalization, Morphology in General, Nouns, Pronouns, Numerals, Verbs. Each of these covers the material as to use, derivation and inflection and is made readily available through excellent tables and paradigm lists. These last, in fact, should prove of value to the most elementary student of any of the languages treated because of the clear, concise method of explanation and presentation.

One criticism is to be offered which is far more a criticism of the field in general than of the author of this work. To this reviewer at least, the study of Semitics cries out for a

standard system of transliteration. It is necessary for the student to memorize a whole new system for almost every work with which he comes in contact. The problem is made no simpler by the fact that Europeans in particular have their own pet idiosyncracies differing even from scholars writing in English. Dr Gray offers a good workable system but objection may be made that most of the multiplicity of systems are equally workable. It is to be hoped that in time some standard system, embracing in so far as practical Indo-European symbols, may be universally agreed upon.

To the man in the street, then, let this work make reply: The student of any of the languages treated cannot fail to have his own field clarified and his understanding of it enriched through comparison with other languages.

ALLEN D. ALBERT, JR.

The Celtic Gospels: Their Story and Their Text. By Lemuel J. Hopkin-James. Oxford University Press, 1934, pp. lxx + 278. \$12.00.

A careful collation of the ninth century Latin Codex known as 'The Book of St Chad,' originally at Llandaff Cathedral but now at Lichfield. Several illustrations of this and other Celtic manuscripts adorn the volume. A very readable introduction seventy pages in length discusses the value of the Latin versions, the relation of the Old Latin to the Vulgate, the characteristics and sources of the Celtic Gospels, and describes in detail many of the Celtic codices and traces the successive recensions which led up to the Scholastic Text. With this careful introduction and the detailed collation of the Synoptic Gospels the student might even, with this work in hand, begin his study of the New Testament text in a most interesting way; i.e. it would be very interesting indeed to begin textual studies with an actual manuscript and work back through this to its ancestors, and then to the Greek original or originals, and other surviving representatives of this earlier text-type, and so on steadily in the direction of the great Greek uncials.

Dr Hopkin-James is Chancellor of Llandaff and Vicar of a parish of twenty thousand souls in Cardiff. How he ever found time in his busy life to produce this volume must remain a mystery to all who use it. Nevertheless, it shows what can be done by a scholar with a real love of textual studies and devotion to their pursuit.

The close connection between social history and textual—and even liturgical—especially in the development of “local texts,” is fascinatingly described on p. xxxviii. He accepts M. Berger’s view that certain periods have seen strong “drives” in the geographical extension of the Vulgate text, and also periods when it was all but excluded. He then continues,

“The commencement of the fifth century was such a period, when Britain was in active relation with the south of Europe. But fifty years later, when the invasions of the Saxons and others had closed the way to literary intercourse with the countries of the south, a period of restraint set in, in which the Insular churches developed their independent literary culture. The British Isles, like Spain at a later period, remained closed countries to the outer world for a long time and developed Biblical texts of their own, cut off as they were from Latin influence, Britain by her pagan invaders and Spain by the Arab domination; and the old traditions of religious independence became accentuated by the invasions of her enemies. Thus Spain and Britain developed types of text which had much in common, as they had, so Bishop Frere informs me, in liturgy as well.

“Before the year 547 the Vulgate had penetrated deeply into Britain, as we can gather from the Biblical texts used by Gildas except in certain books of the Old Testament. Many of the Vulgate corrections were incorporated into the Celtic MSS., but the precise amount of correction needed to turn a Celtic mixed text into a Vulgate I have never been able to ascertain.”

Some readers will no doubt inquire what prospect there is for the recovery of a genuine reading in so late a manuscript as, say, “The Book of St Chad.” We have not had this volume long enough in possession to pick out any notable readings. And yet one can never tell what may turn up. Some of the readings of Latin Minuscules are undoubtedly very ancient and may indeed commend themselves in preference to certain of the “Revised Versions of Antiquity,” as Canon Streeter calls them. The support contributed to an Old Latin reading by as late a manuscript as one of the Celtic—or

even the whole group—may not be very great; their agreement may as a whole tally with the Receptus or the ecclesiastical text; one can never tell at what point, however, this testimony may be called upon and may even be decisive. Readings of manuscripts are almost like biological characters, and traits which seem to have disappeared for generations may suddenly emerge—thus proving that they have lain dormant (i.e. existed somewhere) all the while. If the motto of the textual critic must be, "Gather up the fragments that remain that nothing be lost," it is surely a counsel of common sense to explore every possible quarter in which significant readings may have survived: perhaps the Parable of the woman recovering her lost coin, sweeping diligently her house until she find it, would be a better allusion!

FREDERICK C. GRANT.

Christian Worship in the Primitive Church. By Alexander B. Macdonald. Edinburgh: T. & T. Clark; New York: Scribners, 1934, pp. viii + 230. \$3.00.

Plenty of books there are dealing with the *forms* of early Christian worship; few that aim primarily at discovering the *spirit* of the worshiping congregation. Yet in a sense the latter is the more important, because it is the spirit that determines the forms and gives them life. What were the thoughts and feelings and fundamental religious convictions of the men and women of the Apostolic age? How did these ideas, these emotions, find expression in the worship? What were the spiritual forces operating in the assemblies? It is questions such as these that Dr Macdonald undertakes to answer in the light of the New Testament and parallel extra-canonical literature to Justin Martyr. His positions are generally sound. Fellowship, social and religious; triumphant confidence; joy and freedom and spontaneity under the control of the Spirit—these are the prevailing notes. It is insisted that enthusiasm does not mean subjectivity of emotion; rather an *objectivity*—the conviction that God hath done great things for us wherein we rejoice: The great salvation

wrought in Christ. And it is refreshing to find the book free from the mystery-cult obsession.

In his treatment of the Eucharist Macdonald follows Lietzmann's fruitful suggestions. Indeed, his exposition of the latter's illuminating theory of the double origin and double form of the Eucharist is one of the best we have seen in English. That the Pauline Christocentric Supper, the memorial of our Lord's saving death, supplanted the primitive Jewish-Christian fellowship-meal is a clear gain, "since it kept the thoughts of the worshippers firmly anchored to the person of the historical Jesus." It is strongly argued that this Pauline conception of the Eucharist was divinely revealed to the Apostle.

At one or two points Macdonald takes doubtful ground. There is probably more of the "sacramental" in early Christian thought than he is willing to grant. To this extent the mystery-cult people are more nearly right than he. Further, in view of the evidence, and the peculiar character of some of it, the assumption that the early Church frequently kept the Supper without the use of wine is highly questionable. Too much weight should not be given either to the practice of heretics nor to the letter of the oft-repeated formula, the "breaking of bread." On the other side we have a presumption from the evidence of the *kiddush* ceremonies.

P. V. NORWOOD.

A History of Magic and Experimental Science: The Fourteenth and Fifteenth Centuries. Volumes iii and iv. By Lynn Thorndike. Columbia University Press, 1934, pp. xxvi + 827, xviii + 767. \$10.00.

Professor Thorndike has already published *A History of Magic and Experimental Science During the First Thirteen Centuries of Our Era*—an erudite but fascinating work already reviewed in this journal. In 1929 was published *Science and Thought in the Fifteenth Century*, a kind of foretaste of the present huge history—though its contents are not repeated. The present two volumes which continue the history have

been published with the aid of a grant from the Carnegie Corporation of New York and appear under the auspices of the History of Science Society.

Ten years have gone into the making of these two volumes, though the research we feel sure has scarcely been limited to this relatively brief time. The research covers many fields where science and theology overlap and where both come into contact and collision with magic. It will be a great advantage to the student of mediæval theology and philosophy to enlarge his knowledge of the background by an examination of these volumes. True, our estimate of a philosopher ought not to be based upon his ideas or his illusions as a scientist—nor certainly upon the ideas and illusions of his contemporaries. Nevertheless, it will aid us in checking the relevance of the theologies and philosophies of the Middle Ages to the actual world in which they arose or were elaborated if we consult the present work. Professor Thorndike does not hesitate to recognize the outstanding mental powers of such a Schoolman as Duns Scotus. He contrasts him with Marsilio Ficino, for example—and labels the latter “Ficino the *Philosophaster*” (iv. 562).

The appendices are crammed with original sources, and since many of the works consulted still exist in manuscript or are to be found only in rare books the value of the quotations given in the appendices is very great indeed.

Many persons will turn to this work in the expectation of finding an account of the beginnings of modern science. They will not be disappointed, but they will find much else. Others will turn to it in the expectation of discovering the antecedents of the Reformation. These readers will not be quite so fully rewarded. There was a growing criticism of magic and especially of astrology on the part of enlightened minds long before the Reformation; but on the other hand, popular superstition long survived it. It would seem as if the religious, the scientific, and the philosophical history of the modern world can only by a kind of abstraction be viewed

as three aspects of one and the same thing—that is, up to very recent times. The three ran along more or less parallel, and in the fourteenth and fifteenth centuries they certainly ran through a very dark and rugged terrain. In fact, Thorndike holds that the fifteenth century saw a decline from the higher level of the fourteenth.

Why this was so he does not say, but closes with some pertinent questions: "Had the black death and wars of Europe set back the clock? Were humanism and painting detracting—except in the case of a Leonardo da Vinci—from the pursuit of natural science and mathematics? Was the opening of the witchcraft delusion and persecution a gauge of the time's low scientific caliber? Or was it a fallow period, when men's minds were recovering their fertility, to be furrowed with tidings of new lands and peoples, and followed by the age of Vesalius and Copernicus? Then presently seeds that had lain dormant since the fourteenth century were, as Duhem has shown, to sprout and fructify in modern philosophy and science" (iv. 615).

The author's point of view is thoroughly objective and historical, as he says in his final chapter:

"Frankly, it is not for this contribution toward modernity that we most prize these writings of two remote centuries which we have been at some pains to decipher and to set forth. We have taken them as we have found them and we esteem them for what they are in their totality, their fourteenth and their fifteenth century complexio—a chapter in the history of human thought. Read it and smile or read it and weep, as you please. We would not credit it with the least particle of modern science that does not belong to it, nor would we deprive it of any of that magic which constitutes in no small measure its peculiar charm. Perhaps it would be well to read it and think of what the future historian may say of the mentality and scholasticism of the present era and with what sympathy or antipathy he would be justified in regarding us" (p. 615).

Whether one reads to smile or to weep he can scarcely put down the volumes without a feeling of deep thankfulness that it hath pleased God to set our lives in the twentieth century rather than in the fifteenth. Our modern chemists may be performing feats which would have seemed magical to the mediæval alchemists; but our modern astronomers

have certainly left the old astrology far behind; and, thank God, the science of medicine has been completely purged of occultism and magic!

FREDERICK C. GRANT.

The Story of American Dissent. By John M. Mecklin. New York: Harcourt, Brace & Co., 1934, pp. 381. \$3.50.

We have here three books in one. First, the sufferings of dissenters at the hands of the colonial establishments—the cruelties practiced upon Baptists and Quakers by the benighted Puritan theocracy, and the petty annoyances inflicted upon Baptists and Presbyterians (the latter dissenters by accident only) by the relatively humane Anglicans in Virginia. Second, the struggle for religious liberty and the separation of Church and State, in which the plaints of the dissenters were powerfully reinforced by the voice of Jeffersonian liberalism. Third, serving as a framework to the whole, the sociology of the sect-type and the psychology of the dissenting mind, with acknowledged indebtedness to Troeltsch and Weber.

The historian is eclipsed by the sociologist. Facts are marshalled to prove theory and trimmed to fit formulas. Dr Mecklin has rare sport with the bigotry and hypocrisy of the Puritans, those "unspotted lambs of the Lord" who acted in a most wolfish manner, while the wolves of dissent were really quite lamblike. There is many a blistering jibe at Dexter and other of the "filial piety" historians. *Per contra*, Isaac Backus is taken at his full face value. Against the inky blackness of the Puritan commonwealths the sins of Virginia are a not-very-dark gray. There is something to be said on the other side, however; and a sociologist might be expected to admit that intolerance may serve a useful *social* purpose, if nothing else.

Dissent fought almost solely for external freedom. For inward, spiritual freedom, so much deeper, and therefore so much more difficult to attain, it cared little. Hence, now

that the lowly and once disinherited sectaries have come into their own, we have such spectacles as fundamentalism and heresy-hunting, the Scopes case and the darkness of the Bible-belt, Prohibition and inhibitions, an inquisitorial regimentation of the national conscience and the Methodist lobby at Washington. The connection of all this is ingeniously traced.

It is all very interesting and most of it is true so far as it goes. Those who delight in the castigation of Puritanism would doubtless consider the book cheap at twice the price. On page 339 there is a trenchant characterization of Massachusetts that we would love to quote—because it is well worth it—if we were not afraid of running afoul of the copyright law. Of course we don't accept the picture—but that is another matter.

P. V. NORWOOD.

Nature, Man and God. By William Temple. New York: Macmillan, 1934, pp. xxxii + 530. \$6.00.

Archbishop Temple's Gifford Lectures for 1932-33 and 1933-34 were delivered at the University of Glasgow and deal with the whole problem of religious knowledge and religious values in relation to the world-outlook of modern science and philosophy. The author at one time thought of naming the lectures "A Study in Dialectical Realism." We are relieved that this title was not adopted. In spite of the publishers' quotation on the jacket, the Archbishop's primary concern is not with the "dialectical materialism of Marx, Engels and Lenin." His real concern is with the modern philosophers following Descartes, who have succeeded in reducing the initial certainty to "thought which is thought of nothing beyond its own ideas." Cartesianism thus put in the forefront of all philosophy the question, "How is knowledge possible." Of course, modern science could not wait for philosophy to get this question answered, but had to proceed at once with its own affairs—with the obvious result that

modern science and traditional philosophy have drifted far apart (some of the efforts now being made to establish a "scientific philosophy" represent a desperate effort to sheer off the shelving banks of a hidden materialism, before it is too late).

As the Archbishop views it, the modern scientific outlook—simple realism—has fully vindicated itself, without regard for philosophy. The world which we apprehend is apprehended as having existed before anyone apprehended it: apprehension takes place within the world, not the world within apprehension. But—and this is the significant fact which modern science brings home to us from many angles—if Mind is part of Nature, Nature must be grounded in Mind. In other words, the reality of a supernatural Creator is an all but inescapable inference from simple scientific realism.

The book is divided into two parts, "The Transcendence of the Immanent" and "The Immanence of the Transcendent." It is impossible to sum up in a few lines the noble argument of this great book. It is a book to be lived with and thought through. There are many passages which, if we mistake not, set forth principles which are destined to be worked into the fundamental structure of the new system of theology which is slowly emerging these days in the Anglican Church. For example, one must not draw a sharp distinction between the works of God, as if some of them constituted His self-revelation while others remained insignificant. "Either all occurrences are in some degree the revelation of God or else there is no revelation at all." "The knowledge of God can be fully given to man only in a person, never in a doctrine, still less in a formless faith, whatever that might be." "What is offered to man's apprehension in any specific Revelation is not truth concerning God but the living God Himself." "The eternal is the ground of the historical, and not vice versa; but the relation is necessary, not contingent—essential, not incidental." "It is in the sacramental view of the universe, both of its material and of its spiritual elements, that

there is given hope of making human both politics and economics and of making effectual both faith and love."

It is reassuring to know that the author of this work is Chairman both of the Continuation Committee of the Lausanne Conference and also of the Doctrinal Commission of the Church of England. It is to be hoped that the underlying principles and the general outlook of these lectures will have strong influence upon the findings of both groups. Therein lies genuine hope for constructive reunion and likewise for greater unity within the Church.

FREDERICK C. GRANT.

The Christian Fact and Modern Doubt. By George A. Buttrick. New York: Charles Scribner's Sons, 1935, xv + 311. \$2.50.

In this age of scepticism and doubt thoughtful men and women will find this book unusually helpful and reassuring. Dr Buttrick, who will be remembered for his stimulating little book, *Jesus Came Preaching*, does not evade the seriousness of the situation and frankly acknowledges that faith often-times is uncertain while scepticism is dogmatic. He contends that "our modern deluge of doubt" is due to the converging of many streams of thought.

In the first place science, while it intended no onslaught on religion, tended to replace God by "laws of nature." The scientific method of fact-finding, deduction, and experiment enlarged our knowledge of the physical universe and at the same time limited our knowledge to that which could be observed and measured. Things became so real that men failed to see the Unseen. God was thought unnecessary. Secondly, the Church, in the sense of organized religion, was a contributing cause of doubt. Mistaking the form for the essence it failed to mediate God to each generation in terms of its own life; it failed to reclothe Christian truth in a new "time-vesture." Thirdly, the new psychology bred confusion and doubt, especially that type of psychology which stigmatized prayer as mere auto-suggestion and worship as "mere

projection." Anyone who has kept abreast of modern trends of thought will admit that these have been very disturbing factors in the religious life of today. However, Dr Buttrick does not stop here. With keen insight and clearness of thought he points out even more important reasons for such widespread doubt and religious indifference. Its roots are in our practice,—economic strife, war, evil conduct, etc. What appears to be honest doubt concerning matters of religion oftentimes is a rationalization of wrong conduct.

Having pointed out the causes of modern doubt, Dr Buttrick goes on to reaffirm the tenets of Christian belief, restating them in terms intelligible to the modern mind. The reviewer heartily recommends this book to all who are seeking a way through doubt and indifference to faith and "wholeness of life."

LESTER V. WILEY.

Von Hügel and the Supernatural. By A. Hazard Dakin, Jr. Macmillan, 1934. pp. xii + 273. \$5.50.

Many of us owe a debt to the Baron Friedrich von Hügel which we will never be able to repay. When we were in the slough of pantheistic immanentism, ready to dissolve the Christian religion into a higher idealistic philosophy with God as little more than the hypostatization of our human values and with a resultant confusion of the divine and human, a reading of his works brought us to a sharp halt. His strong emphasis on the transcendence which balances God's immanence; his insistence on the distinct nature of religion ("Religion is adoration") as a central element in human life; his proof of the necessity and value, for any vigorous and fruitful religion, of the historic fact, the sacrament and the institution; his view of the universe as a many-graded incarnational system which for us men on this planet reaches its "implied goal and centre" in Christ and the Christian movement; his proclamation of the need for humble but never uncritical submission to the experience of the Christian centuries—all

of this forced us to see that nineteenth and early twentieth century idealistic liberalism was in danger of disintegrating the whole Christian faith, and took us back to the historic religion of the Catholic Church, whether in its Anglican or its Roman form. And this was achieved without any sacrifice of our critical intelligence, but with full acceptance of the findings of modern science and criticism; for the Baron showed how (with whatever "costing" tensions) one could remain loyal to the essential nucleus of the Catholic faith and at the same time be fearlessly "modernist" in outlook.

Any volume, therefore, which treats of the religious philosophy of this, the great apologist of our generation (as Dean Inge has called him), is to be welcomed and studied with interest. And Mr Dakin's book is an especially notable treatment. Although he confines himself in his title to a discussion of the Supernatural, we find that in fact he covers very nearly the entire range of the Baron's thought, and does this with keen sympathy, deep insight, and remarkable felicity of expression. Throughout he shows himself to be a faithful follower of that genial and tolerant thinker, whose writings were marked by understanding, kindly feeling, and a humility which is touching in one so profoundly learned.

Mr Dakin, who is a sometime Chancellor Green Fellow in Mental Science at Princeton University, opens his book with a discussion of von Hügel's epistemology. He admits frankly that the Baron did not have a carefully developed theory of knowledge, but points out that he felt that a mild and critical realism does justice to all the facts of our human experience in a way which characterizes no other epistemological theory. The conception of a dim but real, "obscure but vivid," apprehension of an actually existing universe outside our experience; the "given-ness" of Reality and its prevenience to our discovery of it; the value of science as a purifying agent in our experience; the essential nature of religion—all of these find a place in the discussion.

We go on to consider the intimations of the Supernatural in

this varied human experience. The Supernatural is defined, more or less tentatively, as the complex of the "the rational and spiritual values and realities inherent in the structure of nature, and also God himself not only in his immanence but also in his transcendence." This is quite distinct from the all too prevalent view of the Supernatural as a miraculous, catastrophic, unintelligible, intervention in an otherwise "normal" natural world. Von Hügel found the world penetrated by the Supernatural, so conceived. He saw partial revelations of the Supernatural in all realms of our experience. But these dim apprehensions in scientific study, aesthetic appreciation and moral endeavor only lead up to the religious life, broadly interpreted, in which there is a direct consciousness, however obscure, of the Supernatural as more than a merely this-world immanent tendency or being, but as a distinct and other-than-the-world Reality.

Wherever there is such a direct apprehension of God, he found religion, whether dimly in some primitive worship which a nicely-calculating orthodoxy might despise, or richly and delightfully in a developed Catholicism, which he himself regarded as "the norm of what religion is and should be." Religion, at its best and deepest, is "an all-animating belief in God, a supernatural life" more and other than humanism, but yet capable of reconciliation with a truly humanistic outlook and indeed the only guarantee and security for it.

In religious experience, so defined, the climax is mysticism, which next engages Mr Dakin's attention. The Baron in his great two-volume work on St Catherine of Genoa has given us the classical study of the subject in the English language. His conclusion, as Mr Dakin says, is that mysticism of a moderate type (which he differentiates as "inclusive mysticism" from the "exclusive" or absorptionist type that veers towards pantheism) is the heart of religion, and through it men "assimilate the supernatural" to a degree elsewhere unprecedented. Yet all religion is not mystical; it involves

also the intellectual and institutional or sacramental stresses, and the value of the mystical experience is always to be judged by its fruits, although these fruits are not the obvious ones of "busy-ness" about many things. There is a valuable note at the end of this chapter, in which Mr Dakin discusses types of mysticism, with special reference to the recent critical study of the subject by Dr Paul Elmer More in the last essay in *The Catholic Faith*.

Two concluding chapters discuss the doctrines of God and man which follow from the Baron's writings. In the first of these, Mr Dakin points out once again von Hügel's insistence on God's "given-ness," but makes it clear that this does not mean that he also insisted on a "truncated epistemological theory like intuitionism." Rather, it implies that "the result of converging impressions, intuitions, and inferences, varying in amount and quality among different individuals" is the conception of God as objective and prevenient Reality. We then consider God's relations with men and his inexhaustible richness and mystery; the conception of God as "personal"; divine immanence and transcendence, with attention to the criticisms by Loisy in his *Memoirs*; and the revelational activity which finds (as we said above) its "implied goal and centre" in Christ, in whom von Hügel believed that we find "as much of God, of God pure," as may be found "in a genuine human nature" while that nature remains genuinely human. Mr Dakin does not discuss the Baron's implicit Christology, which as he says is only vaguely suggested through his many books, but he justly declares that for von Hügel "Jesus Christ was our best normative revelation of God, by which all other revelations and intimations of the supernatural must be measured." A very discerning treatment of the problem of God and suffering concludes this chapter, with an analysis of the Baron's own position—that God does not suffer with man, but that he enters into all our pain, and as united with human nature in the person of Jesus Christ, shares deeply in that sense in the "immense suffering of God Incarnate, the sinless Christ."

The final chapter is along similar lines, but deals with the doctrine of man. The facts of evil and sin; the real nature of man's true self, when supernaturalized, as "God loving himself in and through us," but not as identical with man; the place of ascetism in human life; the principle of alternation between religious and secular, natural and Supernatural; and finally the Baron's view of eternal life, are discussed.

An appendix is of quite unusual interest. It consists of hitherto unpublished letters from von Hügel to the late Master of Selwyn College, Cambridge, Canon Newson. There is a large bibliography. The book is dedicated to Lady Mary von Hügel, the Baron's widow, who loaned the frontispiece.

It is to be hoped that Mr Dakin's book will be read widely; it is the best thing which we have had on von Hügel and should help in making even more widely known this great Christian thinker and saint.

W. NORMAN PITTENGER.

The Cambridge Ancient History. Volume X. *The Augustan Empire, 44 B.C.—A.D. 70.* Ed. by S. A. Cook, F. E. Adcock, and M. P. Charlesworth. Cambridge University Press; New York: Macmillan, 1934, pp. xxxii + 1058 + 19 maps and tables. \$11.00.

The Cambridge Ancient History. Fourth Volume of Plates. Prepared by C. T. Seltman. Cambridge University Press; New York: Macmillan, 1934, pp. xiv + 211. \$4.00.

The Cambridge Ancient History moves steadily on toward completion. The present volume describes the transition from the Roman Republic to the Principate. It was a time not without parallel to our own. The old Republic had broken down before the new dictatorships, and from out the period of dictatorships emerged the heroic figure of Octavian. The whole course of Roman history, of Mediterranean history, of world history, is altered in consequence of this new phenomenon. At first only Commander in Chief of the armies of the Republic, the Emperor came in the course of less than three centuries to be an Oriental despot after the ancient pattern. The history of the early Empire is that of a period

of constructive progress, and within this period the century and a little more of the Augustan Empire ranks high in importance. The glories of the Antonine Age were second to those of the Augustan and would have been impossible apart from the progress achieved under the first Caesars.

Much of the constructive work of the early Empire—so permanent that a great part of it lasted on into the Middle Ages, while some vestiges of its law and institutions survive to this day—much of this creative accomplishment was the life-work of one man, the Emperor Augustus. He is the hero of Volume X: *Antony and Cleopatra* but set the opening scenes and provide the foil to the real hero, who first appears as a youngster on page five. Antony was an understandable enough character, a rough soldier with some marks of cleverness, playing for extremely high stakes, and playing not against but with a far cleverer player, the Queen of Egypt. Professor Tarn gives an interpretation of Cleopatra which neither exculpates nor incriminates her by standards other than those of her own age and country. Contrary to the popular romantic modern conception, “the keynote of her character was not sex at all, but ambition—an ambition surpassing that of any other princess of her ambitious Macedonian race; and the essence of her nature was the combination of the charm of a woman with the brain of a man, both remorselessly bent to the pursuit of that one object, power.” One may not be drawn to her as a character, but one cannot help admiring her a little for what she undertook and for what she achieved—a kind of antique, Egyptian, and thoroughly pagan Queen Elizabeth, with gifts very different from those of the Virgin Queen of England, but with a masterful purpose not incomparable to that of Elizabeth Tudor.

Chapter IV is devoted to the triumph of Octavian. Then follow chapters on the new system of government inaugurated by the Principate, the Senate, Imperial Administration, The Reform of Taxation, The Army and Navy, The Defense of the Eastern and Northern Frontiers, Conditions in Egypt and

in Judea. These are followed by six magnificent summarizing chapters on the economic unification of the Mediterranean world, on the social policies of Augustus, on the religious developments, on the literature and the art and finally "The Achievements of Augustus." The remainder of the book deals with Tiberius, Gaius and Claudius, Nero, and the four Emperors. The last chapter in the book deals with the rebellions in Gaul and Palestine with which the period closes.

Viewed biographically, the volume recounts a tapering decline in genius; but one must not view social history in terms of, or in the light of, the biographies of individual emperors, commanders or statesmen. The solid achievements of Augustus were not to be destroyed by a Gaius or a Nero. The early Church Fathers—e.g. Melito of Sardis—always pointed with pride and awe to the fact that the Kingdom of Christ was practically coeval with the Empire of Caesar. This coincidence was a token of the moving hand of God in history. Without pressing details too far there is certainly considerable truth in this patristic view—as St Paul had phrased it, long before, it was "in the fullness of the time" that Christ appeared. In the long "preparation for the Gospel" the rise of the Roman Empire, the development of Greek and Roman philosophy, especially of Stoicism, the rise of new social ideals (reflected in some of the early imperial legislation), the deepening of personal piety, to which the spread of the mystery religions came as a response—all these factors went toward the preparation of the world for the spread of the Gospel. The theological reader will be disappointed in the volume, however, in that it gives no account of the origins of Christianity. This subject has been reserved, perhaps wisely, for Volume XI and will be introduced at the point where Christianity and the Empire first come into open conflict. That conflict will be the occasion for going back and tracing the early development of the Christian religion and Church. Whatever is added in the succeeding volume, however, the contents of the present one must be carried over as background and milieu of the new religion.

The account of Herod the Great sketches a very interesting but by no means heroic figure. Herod is a kind of hangover from the rough and tumble days of the early triumvirs and of the political and military earthquakes which rocked the East. He was half a barbarian, vastly rich, and hopelessly lured by the luxury and splendor of the great cities of the West. He was an ambitious man and very clever. In almost every spill, he seemed to land on his feet and to emerge from the adventure all the stronger. He played an adroit game of international politics, and he managed to keep his people fairly quiet though the burdens of taxation necessarily mounted in consequence of his vast building operations; but he never learned how to live with his own family, and the record of his domestic life is one long ghastly tragedy. For all his achievements, as a man he only earned the disgust of the Emperor who had sensibilities too fine and ideals too high to tolerate such a crude upstart and tyrant as the Idumean.

The *Fourth Volume of Plates* is a handsome companion to Volumes IX and X of the C.A.H. In it are illustrated coins, portraits, reliefs, murals, architecture, sculptures, and mosaics. The ever deepening impression one gains from this volume is the genuine urbanity and dignity of Hellenistic life on the upper levels, and likewise the gravity and decorum lent by the Roman character to the rest of the world it was destined to govern. Perhaps the finest picture in the volume is the one on p. 47, the bronze head of the so-called Brutus. It is probably earlier than Augustus, but it is certainly Roman; and it goes a long way in helping us to understand the energy and resourcefulness, the intellectual keenness, the administrative genius, the reserve strength, the unwearied determination, which were outstanding qualities in that group of men who laid the real foundations of the Roman Empire and made the line of the poet, *Tu regere imperio populos, Romane, memento*, read like an oracle dictated by Nature herself: it was predestined in the nature of things that the Roman was to rule the world.

FREDERICK C. GRANT.

The Idea of Perfection in Christian Theology. By R. Newton Flew. Oxford University Press, 1934, pp. xv + 422. \$3.75.

Dr Flew is tutor and lecturer in New Testament Language and Literature at Wesley House, Cambridge. His book is "an historical study of the Christian Ideal for the present life." It belongs on the same shelf with Dr Kirk's Bampton Lectures on *The Vision of God*. It is a study in the *Theologia Spiritualis* from the Protestant point of view. It is really an attempt to state the contents of the Christian ideal of Perfection by means of an historical survey. It emphasizes an aspect of Wesleyan thought which has tended to disappear—perhaps even more here in America than in Great Britain—namely, the positive emphasis upon perfection to supplement the process of conversion. Of course, Perfectionism has resulted in the appearance of more than one peculiar sect of the "saved and sanctified," but that is only because of a lack of psychology and the presence of a warped and one-sided theology. Dr. Flew insists that "the sectarian reactions of Quakerism, Pietism, and Methodism were, in spite of all appearances, symptoms of a return to the larger and more truly Catholic view. At all events, the principle of Wesley was that of our Lord, who chose Twelve that they might be with Him, whose last journey to Jerusalem was based on His own missionary tenet: *Let the children first be filled*. Holiness is not only (as Newman said) necessary for future blessedness. It is essential to the vitality and advance of the Christian message in this world" (p. xiv).

The new age of Christianity which some of us hope is soon to dawn will not come until thought and feeling are once more united and the loyalty of the enthusiastic heart to the moral ideal is matched with the activity of the intellect working at top energy, without the least conflict between the two. Whenever religion has been truly creative this inner harmony has asserted itself. Much of the problem of today arises from the fact that the critical mind of our times is not wedded to any depth of moral feeling. It is keen, incisive, clever,

brilliant, but it seems at times to lack earnestness and it is far too content to leave the economic and political spheres outside the realm of moral ideals. The result is that the individual feels himself adrift in an a-moral world. It takes all the homiletic genius of Reinhold Niebuhr to persuade us that such a situation is not entirely hopeless.

What is needed in our modern world is not simply a thought-out ideal of Perfection, both social and individual, but also an enthusiastic loyalty to that ideal. This is where religion comes in. But religion cannot be expected merely to "supply the enthusiasm"—like a hired "pep leader" in a financial campaign—unless the ideal is consonant with the religious view of the meaning of life. Certainly the *Christian* view of life and its meaning is one that demands to be thought-out, not blindly obeyed: to be obeyed, that is, but not blindly. "For freedom did Christ set us free."

This is the real crisis before the Church and before the world: we do not know what to be loyal to, and therefore our loyalties are to mediocre and secondary things. Dr Flew's book, like that of Dr Kirk, helps us to see the problem in historical perspective and against a background of earlier thought. It also helps us to think more positively and concretely about the actual content of the Christian ideal, in the present.

FREDERICK C. GRANT.

A Suggested Order for the Administration of the Lord's Supper or Holy Communion.
Issued by Four Presbyters. New York: Gorham. Epiphany, 1935, pp. iv
+ 15. 15¢.

This little pamphlet deserves careful study by those who are interested in liturgical reform. The compilers "believe that reality in Christian worship for today demands consideration of modern needs and modes of thought, and that this can best be secured in harmony with the essentials of the Christian liturgical tradition." Hence they aim to eliminate phrases which are today easily misunderstood, which are

historically questionable, or represent a limited theology; to eliminate redundancies of language; to provide for the permissive shortening of the service; to bring it closer to the Book of 1549; and to approximate translations from Greek and Latin more closely to their originals.

The Prayer for the Church is much improved. The Comfortable Words are made optional. The Agnus Dei is inserted for optional use, and the Prayer of Humble Access is somewhat shortened.

The *Suggested Order* is evidently a reply to *An Order for the Administration* etc. which appeared last fall—likewise from the hands of a Committee of Four. The present proposals do not approach by any means the limit of the earlier, and it is a question if either Order will be entirely acceptable to every group in the Church. The time may be coming when we shall have alternative orders for the celebration of the Holy Communion. The principle was recognized in the English *Proposed Book of 1928*, and it is difficult to see any valid objection to it in principle. The religious spirit is not to be “cribb’d, cabin’d, and confin’d” by rubrics, but demands the richest possible variety for its expression. Provided the central and essential Act remains, we fail to see any legitimate reason for restricting the growth of variety in use. Of course a Use which seized the opportunity afforded by this freedom, and made the Holy Communion the vehicle of a false theology —here the Church would naturally have to draw the line. Suppose some theosophical Catholic who had become convinced of the Christ Myth theory, but nevertheless found a deep meaning and a ready access to Reality in the Holy Communion—suppose such a man were to devise a service setting forth his doctrines; the Church would naturally have to withhold its approval. But who imagines such a danger to be real? The far worse danger at present is that we shall fail to bring our services into touch with the deep earnest desires and aspirations of people in this generation, and while we go on repeating ancient formulas, the hungry sheep, having

wearied of looking up unfed, will begin wandering afar in search of green pastureage. There is little doubt that some of the flock have begun their search already! The rolling periods of Archbishop Cranmer, the luxurious sententiousness of Elizabethan prose, may require just a bit too much of historical understanding and appreciation on the part of the rank and file of our laity. Just as the Bible has had to be translated out of Jacobean English, so the Prayer Book needs to be brought closer home to "men's business and bosoms" in a fresher, simpler, more vigorous, modern style. Incidentally, some of the cruder, naïver realism of its devotional and theological terminology needs to be removed. For example, there may be a theological justification for the idea of divine wrath (p. 75); but not one person in a hundred thinks through to that theological interpretation. He stops with the plain obvious meaning of the word, and he is repelled and burdened by it.

It may be asked why such proposals as those now before us are published without any ecclesiastical authority. In reply, let us say that it seems to us this is one of the healthiest signs we have observed in a long time. Hitherto it has apparently been assumed that liturgical revision in the Episcopal Church could take place only through the formal appointment of a Commission, the regular publication of reports, and the final acceptance or rejection of the Commission's recommendations by successive General Conventions. Our experience has been, as a Church, that this is not the most satisfactory way in the world to proceed with Prayer Book revision. How can a General Convention decide by majority vote which of a Commission's recommendations are likely to serve the best interests of the Church? It is a purely academic question when presented in the form of a Commission report. What is needed is long-continued, intelligent, and carefully studied experiment. On such a basis the recommendations of a revision committee could be sympathetically discussed.

The limitations upon the formal and academic kind of

revision indulged in by the Church hitherto are quite clear from the aftermath of the 1928 Book. That revision did not go far enough to satisfy either Liberals or Conservatives. In many points it was simply not up to the standards of Anglican scholarship, and its value as a book of personal devotion (over and above its use as a book of *common* prayer) was only slightly increased. The high hopes which many had formed for it during the early twenties were only half realized. Hence suggestions have been passing about throughout the Church, looking toward a further improvement of the Prayer Book. It has been assumed, at least by all save the extreme Anglo-Catholics, that the only possible way to secure added liberty and the right to optional uses was by formal action of the General Convention. How mistaken was this view is evident from the fate which has overtaken even the few and mild changes suggested—and unanimously approved—by the Atlantic City Convention. The opponents turn out to be, not hide-bound ecclesiastics in high places—but the Prayer Book publishers, who have certain investments tied up in bound and unbound copies, plates, bindery supplies, etc. Even though the Convention entirely approved the few changes proposed, the action was swiftly and dexterously checkmated by one move of the king's bishop. And this from publishers who greeted the 1928 Book with the announcement of their own publication, *The American Missal!*

One wonders why the Church does not more strictly safeguard its own publications. The Church of England, for example, permits its Prayer Book to be published by the University Presses at Cambridge and Oxford, and it is in a position to insist upon good printing and a fair price. In this country, where anybody can print the Prayer Book if he feels like it, and in any format—so long as the paging conforms, up to a point, with that of the Standard Book: even with lines too long and ill-spaced and a cheap type—under such conditions there is naturally more money invested in the publication than is really warranted. Naturally,

likewise, we have objections from publishers who resent the prospect of changes which must be introduced into their plates. One still wonders why the proposal of our own Pension Fund, to produce the finest possible book typographically and at the lowest possible price, was not adopted. Other publishers rushed in and have admittedly published the Book at a loss.

Out of this experience the Episcopal Church ought to begin to learn some lessons. For one thing, a book of worship must grow out of the minds and the lives of the people and not be created by a fiat of a Convention. For another, variety in liturgical expression is not only compatible with the unity of the faith, but is in a true sense demanded by it; in all the great ages of the Church's history, variety of worship has gone hand in hand with earnest devotion, deep faith, and missionary ardor. For still another, the vested interests of competing publishers ought not to exercise any power of veto—though it be uttered apparently by the highest voice in the Church—upon the free and considered action of the Church's own representative body.

FREDERICK C. GRANT.

NOTES ON NEW BOOKS

Old Testament

An Outline of the Old Testament. By Frank E. Wilson. Milwaukee: Morehouse Publishing Co., 1935, pp. viii + 93. \$25.

To those who have come in contact with the author, it is not surprising that Bishop Wilson should say, "It seems as though people are becoming more interested in the Bible," and then sit down and write a superb, short, concise treatment of it to insure a proper appreciation and understanding. To this reviewer the result is a positive joy and deserves a far more revealing dress than its modest paper-bound garb, though it is, perhaps, fortunate that such humble clothing makes its possession possible to the most financially depressed of readers.

In method, the work takes up the books by division, The Law, the Prophets and the Writings according to their grouping in the Old Testament. In its relatively few pages the author discusses the history, background and significance. It is in the between-the-lines comments, however, that the reader will find his chief joy, where Bishop Wilson's saneness, common sense and understanding are most evident.

It has been an exceptional year which has produced introductions to the Old Testament by Eissfeldt, Oesterley and Robinson, Professor Goodspeed and Bishop Wilson.

A. D. A., JR.

Die Althebräische Literatur. By Johannes Hempel. Wildpark-Potsdam: Akad. Verlgsges. Athenaion, 1934, pp. 203. M. 19.60.

A fascinatingly written and beautifully illustrated account of the ancient Hebrew literature, together with its Hellenistic-Jewish sequel, published in the series entitled "Handbuch der Literaturwissenschaft," edited by Dr. Oskar Walzel. A striking colored illustration begins the book—an incense burner from Tel el Mutesellim. Then follow, scattered throughout the text, over seventy photographic illustrations, many of them taken by the author, and five full page plates. The volume is quarto in size. From this brief description one may gain some idea of the magnificence of the volume.

Perhaps the next most striking feature is the brilliance and literary charm of Professor Hempel's fresh translations of illustrative passages from all parts of the Old Testament text. He has a real poetic sense and a feeling for words as well as a vast store of erudition at his command, notably in the field of archaeology.

The book aims apparently to do two things: first, to provide the modern reader with a simple and yet interesting guide to the "scientific" understanding of the Bible, arranging it in proper chronological sequence and examining it structurally, i.e. from the point of view of the comparison and analysis of literary forms such as Saga, Work-songs (Arbeitslieder; cf. our chanties, woodsmen's and miners' songs etc.), Proverbs, Priestly Decisions, Oracles, etc. In the second place, it aims to

show what Professor Gunkel called the *Sitz im Leben* of these various forms, i.e. to show how they were related to daily life and to sketch the great social transitions as they were reflected in the literature, and then to show how the literature really reflected the situation in which it arose.

The book is thus divided into three parts: "Presuppositions," "Forms," "The Course of Events." The author has aimed to show how the ancient Hebrew literature is a segment of ancient Oriental literature in general, and how it developed certain forms (chiefly the Prophetic Address and the Psalm) to their highest pitch of perfection; while, on the other hand, certain other literary forms were either left undeveloped (e.g. Annals) or were ignored altogether. The ancient Hebrew literature thus takes on added interest as it is checked against the background of ancient Egyptian, Assyrian, and other neighboring literatures. Common elements appear; but even more significant are the unique qualities and developments in Israel.

Professor Hempel has placed all Old Testament students in his debt for this very readable survey based—unlike too many "popular" sketches—upon a thoroughly adequate fund of learning and reflecting not only a vast range of information but also a fine literary discrimination, excellent judgment, and a sympathetic religious insight.

Handbuch zum Alten Testament. Erste Reihe. Biblisches Reallexikon; Bogen 1-5.
By Kurt Galliing. Tübingen: J. C. B. Mohr (Paul Siebeck), 1934, pp. 160.
M. 3.30.

The purpose of this encyclopedia is given in the preface as follows: "Das Biblische Reallexikon (BRL) erstrebt, die Arbeit des Spätens in Palästina der Sacherklärung der Bibel in weitesten Sinne dienstbar zu machen."

This first publication begins with "Ackerrirtschaft" and runs through "Feldzeichen." Other articles following the first, as examples, are "Ai," "Akropolis," "Alabaster," "Allerheiligstes." Treatment of places includes identification of modern sites, a short discussion of excavation or survey work already done, biblical references and a bibliography including periodicals. Other types of articles are abundantly illustrated in addition to discussion. The treatment of "Altar," for example, besides covering archæological types and literary notices in something over three pages of text presents two pages of plates of altars discovered by excavation.

When completed this encyclopedia should, like the twenty-one volumes of commentaries in the same series, be of great value to the student with a knowledge of German.

A. D. A., JR.

The Call of Israel, An Introduction to the Study of Divine Election. By W. J. Phythian-Adams. Oxford University Press, 1934, pp. ix + 227. \$2.75.

The subject matter treated in this work of the distinguished chaplain to His Majesty the King of Great Britain has largely to do with the specific selection of the Jews by the God of Moses.

The author first demonstrates the force of the Mosaic tradition upon the faith of the Psalmists and Prophets, and reconciles the faith of the Patriarchs before the Exodus or election.

In Part II the Tradition is examined as to structure, preservation and background.

Part III deals with the miracles embodied in the tradition and explains them rationally.

The author believes with Volz that "Das Alte Testament ist von der Überzeugung durchdrungen, dass die Grundlage seines Religion mit dem Auszug aus Ägypten gegeben ist." To him the rational quality of the miracles of the Exodus merely strengthens their credibility while it detracts not at all from the divine character of the revelation but rather makes their acceptance possible to the scientifically minded modern.

A. D. A., JR.

The Future of the Kingdom in Prophecy and Fulfillment. By Martin J. Wyngaarden. Grand Rapids: Zondervan Publishing House, 1934, pp. 211. \$1.00.

"Much interest is displayed in prophecies and their fulfillment. But their study gives rise to a leading question. Which prophecies must be understood literally and which spiritually?"

Purposing to answer this question the author presents the following chapters: Wonders of Jehovah's Prophecies; Were any Old Testament Prophecies Fulfilled Literally?; A Kingdom of Priests and a Holy Nation; Prophetic Types of Christ and of His Church; Royal Types of Christ and His Church; Priestly and Sacrificial Types of Christ and of His Church; Will these O. T. Types Be Fulfilled in Premillennial Fashion?; How then would Christ become King in Jerusalem?; How did Christ become King in Jerusalem?; The Biblical Scope of Spiritually Interpreted Prophecy and of Literal Fulfillment.

A. D. A., JR.

Biblical Backgrounds, A Geographical Survey of Bible Lands in the Light of the Scriptures and Recent Research. By J. McKee Adams. Nashville: Broadman Press, 1934, pp. 482. \$3.75.

The author states that "the purpose of this book is to set forth the relationships existing between the narratives of the Old Testament, on the one hand, and the physical background which constituted such an important part of the development therein on the other."

With this purpose in mind the author presents a history of the Hebrews in the geographical setting of the events discussed. Dr Adams himself states that it is not a history and that such material is included largely as a chronological outline. The reader will find it more than that. In fact, as a preliminary study in the more traditional view of the history coupled with a graphic and understanding treatment of the land itself, the work suggests itself as an excellent introduction to the Study of the Old Testament. In format the book is one a student should be glad to possess. Plentifully supplied with photographs and maps, *Biblical Backgrounds* should be a most valuable reference work for the biblical scholar.

A. D. A., JR.

New Testament

Paul. His Heritage and Legacy. By Kirsopp Lake. New York: Oxford Univ. Press, 1934, pp. xix + 153. \$2.00.

St Paul as the chief bridge builder, the Pontifex Maximus between Jewish and Catholic Christianity, is the central theme of this book, but there is much besides;

it is not just another book about St Paul but is a new Preface to *Morals*, and is as much a criticism of the present as an interpretation of the past. Religion of a familiar type is described as "a hateful combination of convention in conduct and credulity in thought."

A. H. F.

Paulus und Christus. Ein Biblisch-Religionsgeschichtlicher Vergleich. By Hans Windisch. Leipzig: J. C. Hinrichs, 1934, pp. vi + 319. R.M. 15.

Christ and St Paul are considered in relation to Biblical and Hellenic ideas of "Divine Men," and the uniqueness of St Paul's likeness to Christ is indicated: as apostle, as suffering servant, as bearer of Divine power, as teacher, above all, as instrument of the Spirit; in a word, St Paul's claim to be an imitator of Christ is vindicated "above-measure" in this learned book.

A. H. F.

The Ethical Teaching of Paul. By Mary E. Andrews. Univ. of California Press, 1934, pp. viii + 185. \$2.00.

The point of view of the author is "to take Paul in his social situation and see what he does and what he says that has bearing on ethical problems." The plan is well worked out, but F. W. Robertson in his lectures on *Corinthians* did much the same thing seventy-five years ago, though he had never heard of "life situations." There is some confusion in the typesetting on page 138 and some irritating repetitions in the text: on pages 14, 16 and 143, we are reminded that Titus was "a fine example of Gentile Christian."

A. H. F.

Theologisches Wörterbuch zum Neuen Testament. Ed. by Gerhard Kittel. Vol. II. Pt. 9: *Elpis-Epiousios.* Stuttgart: Kohlhammer, 1934, pp. 529-592. Mk. 2.90.

One is certainly more than impressed with the range and thoroughness of this fine new *Theological Word Book to the New Testament*. The whole of Hellenistic literature including inscriptions and papyri and also the Jewish literature are ransacked for illustrations of usage and meaning. Its scientific character is evident in the acknowledgment of its editors that certain passages are still undetermined: e.g. Luke vi. 35 (p. 531).

The progress of exegesis in recent times is illustrated under the word *embateuo* where Lightfoot's famous interpretation is chucked into a footnote and pronounced impossible!

The present installment includes an important article on *en*, with a fascinating discursus on the formulas "In Christ Jesus," "In the Lord," etc. It is recognized that St Paul was the author of this terminology and that the basic conception is Christ's universal personality—something not nearly so mystical, in the popular Hellenistic sense, as cosmic-eschatological; and yet the dative carries with it a locative sense which is equally seen in the parallel formula "Christ in you." The section ends with a strongly Lutheran (and also true) insistence that Faith and the new life in Christ are by no means to be set in opposition.

Another exceedingly important article in this number is the one on *Entolē* where the usage is traced through later Jewish-Hellenistic literature. On page 544 the interesting suggestion of Professor Dibelius (echoing Bengel) receives support, viz. that in Matt. v. 19 the reference is to the words of the Decalogue since they were in fact the briefest in the entire scroll of the Torah.

The article on *Enoch* tends to minimize the extent of that book's influence. The article is written by Professor Odeberg, the editor of *III Enoch*. He points out that many of Charles' New Testament parallels to *Enoch* really boil down to zero. The use of similar language in the Apocalypse and elsewhere in the New Testament is in no way surprising since apocalyptic ideas and language alike were common property in the circle to which these authors belonged. The author of the Fourth Gospel shows himself thoroughly familiar both with Jewish apocalypticism and Jewish mysticism—toward both of which he takes a somewhat critical attitude, though inclined to find more evidences of wisdom in the former than in the latter.

There is a long article on *Exousia* and one on *Epaggello*, but these we must pass over in silence, for lack of space.

The present installment contains the first part of a thorough article on *Epiousios* which everyone knows is found in the New Testament only in the Lord's Prayer and is translated "daily" in our English versions. It is amazing how much has been written on this one word, from the days of the Fathers to the present. The undersigned cannot resist an expression of pleasure at the favorable attitude taken toward a view which has for some time past commended itself to him, viz.: since in the ancient world the "day" began with the evening, "our daily bread" would not mean "bread for tomorrow" (as in the Gospel according to the Hebrews quoted by St Jerome), but really the bread of *the morrow which begins tonight*, when, as among the broad mass of the population in the Mediterranean world, the chief meal of the day took place. However, that this is not the only possible interpretation will be recognized by anyone who even glances over the columns of references in support of the alternative views.

Of the new *Word Book* as a whole one can only say that if a student is interested in exegesis it is really worth his while learning the German language if necessary in order to gain access to its rich stores of treasure.

F. C. G.

Church History

Oxford Essays in Medieval History. Presented to Herbert Edward Salter. Oxford University Press, 1934, pp. 264.

These essays, written by Mr Salter's "junior fellow workers in medieval history," cover a wide range of topics. Of particular interest to students of medieval Latin is the essay by N. Denholm Young on "The Cursus in England." For the student of monasticism the "Notes on the History of Butley Priory" by J. N. L. Myers is an addition to the ever-growing collection of material for monastic history. Oxford, and Mr Salter, are to be congratulated on this group of workers in the field of medieval history. The volume includes, very properly, a "List of the Published Writings of Herbert Edward Salter."

W. F. W.

Sir John Fortescue and the Law of Nature. By E. F. Jacob. Manchester University Press, 1934, pp. 20. 18 pence.

The Abolitionist Movement in Sheffield, 1823-1833: with Letters from Southey, Wordsworth and Others. By N. B. Lewis. Manchester University Press, 1934, pp. 18. 18 pence.

Two reprints from the *Bulletin of the John Rylands Library* for July, 1934. The

first will be read with interest by students of English legal and constitutional theory, the second will appeal only to those anxious to trace every bypath of Abolitionist history.

W. F. W.

History of England. By C. E. Carrington and J. H. Jackson. Cambridge University Press, 1932, pp. xviii + 803. \$2.50.

A fascinatingly written, superbly illustrated textbook of English history by two Oxford historians—though Mr Carrington is now an officer of the Cambridge University Press.

The fine balance of the book may be seen in the treatment of the Revolutionary War. "A simple, honest soldier, Washington was the only man of any party in England or America who has won the praise of men of all opinions. . . . Most of the Colonists had originally gone to America to escape from the control of the English Government and they naturally resisted when that Government pursued them across the Atlantic with new restrictions. Even if it were desirable, it was in those days impossible to rule a great nation of liberty-loving men at a distance of two months' voyage by sea."

Peter Sterry: Platonist and Puritan. 1613-1672. By Vivian De Sola Pinto. Cambridge University Press; New York: Macmillan, 1934, pp. xiii + 242.

This is a biographical and critical study of one of the famous Cambridge Platonists, together with a wide selection from his writings.

Our generation is experiencing a revival of interest in the Cambridge Platonists—thanks chiefly to such writers as Dean Inge, Mr Powicke, Dr Nairne, and others in America as well as in Great Britain. These scholars, whose headquarters were chiefly Emmanuel College, Cambridge, kept alive the central philosophical tradition in English theology through dark days, while the political-ecclesiastical tempest of the mid-seventeenth century roared and raged outside. Sterry was a Puritan, but he "was no regicide and probably no Republican. The only definite political ideas expressed in his writings are those of peace and reconciliation." Following the Restoration he was immediately pardoned.

He was not a great man, and his literary style is overloaded with conceits, reminding one of a bowl of drooping wilted roses. It was a style, nevertheless, which seems to have appealed widely in the seventeenth century.

However, the figure of Peter Sterry helps to make up a goodly company of men who exercised a genuine influence in their own time and have but grown greater with the years.

Religious Thought in the Eighteenth Century. By J. M. Creed and J. S. Boys Smith. Cambridge University Press (New York: Macmillan), 1934, pp. xl + 301. \$3.75.

An admirable book of selections prefaced by a forty-page introduction and by brief notes on the several authors. The authors illustrated are such men as Locke, Leslie, Toland, Samuel Clarke, Matthew Tindal, Paley, Butler, Wesley, Kant, Lowth and Burke. Some of these authors are practically inaccessible today. For example, Richard Simon, one of the fathers of biblical criticism, and also Jean Astruc. For years we have known that these nebulous figures were impor-

tant for the history of criticism, but until now we have not been able to read their actual words.

For a long time it has been customary to look upon the eighteenth century as spiritually, morally and intellectually sterile. It is somewhat nearer the truth to say that it was the first century to enjoy and in a measure absorb the shock of the intellectual revolution of the century preceding—in which mathematics became all dominant in science and in which, the scholastic logic having been demolished (as Archbishop Temple has recently pointed out), the philosophical and theological thought of Western Europe was left casting about in the void for a new terminology and method of expression. To Kant, for example, the Moral Argument seemed the only opening for a defense of Theism: all of the other arguments were tainted with the Ontological and fell under a common condemnation. We now recognize more validity in those other arguments than Kant and some of his contemporaries were inclined to admit. But it is certainly only fair, looking back upon the eighteenth century, to view it not as an age in which everything seemed fixed and final but as one in which men were groping toward finality—sometimes achieving it, like Wesley, and even Rousseau, more or less outside the intellectual realm. Some of the boldest affirmations of skepticism, in that century, seem now not so much the dogmatism of doubt, as a kind of sophomoric bravado in championing ideas bound to be opposed but thrilling in their novelty.

Deism in Eighteenth Century America. By Herbert M. Morais. New York: Columbia University Press, 1934, pp. 203. \$3.50.

In recent years deism has received very little attention and for that reason is not fully understood by present day students. Since interest in the subject seems to be growing Dr Morais, Instructor in History at Brooklyn College, endeavors to throw light on deism by distinguishing it from atheism and Christian rationalism which grew out of anti-clericalism. The general purpose of the book is to discuss the deistic movement in the light of its eighteenth-century environment, to give a general sketch of its rise, growth and development, to suggest probable reasons for its decline, and to interpret it in terms of the class of men from whom it received support.

The principal tenets of deism are well known. Its adherents rejected biblical revelation and the miracles of Christianity but maintained belief in a First Cause. They were content with "the pure and simple Religion of Nature." This involved virtuous living, right feelings toward God and man, proper thoughts about God and man, and actions in harmony with the "natural conscience."

From its European background Dr Morais traces the rise of deism in America through the writings of English deists, Herbert, Blount, Wollaston, Shaftesbury, Collins and the French deists, chiefly Voltaire, which were brought to the colonies. The American deists found support for their concept of God in Newtonian cosmic philosophy. And the empirical psychology of Locke which made reason the final authority gave them a weapon with which to attack the validity of biblical evidences.

Dr Morais then proceeds to give a most fascinating and illuminating discussion of the general development of deism, the extent of its influence at the beginning of the Revolution, its militancy, its influence over the common people as well as the intelligentsia, and its collapse in the nineteenth century.

This book should be of great value to historically minded persons and the complete bibliography will serve as a guide to further study of the development of religion in America.

L. V. W.

American Jesuits. By James J. Walsh. New York: Macmillan, 1934, pp. ix + 336. \$2.50.

The fourth centenary of the founding of the Jesuits, and the third of their arrival in Maryland, is an opportune occasion to survey their accomplishments in exploration, education, science, and missions on American soil. Dr Walsh leaves the impression that—popular opinion to the contrary notwithstanding—the Jesuit fathers are very estimable people, who, furthermore, have not materially changed in all these centuries because so sanely and solidly established by St Ignatius. Certainly they have little cause to be ashamed of what they have been and done in the New World. It is a story of tenacity of purpose not infrequently rising to herosim.

P. V. N.

The Modernist Movement in the Roman Church. By Alec R. Vidler. Cambridge University Press; New York: Macmillan, 1934, pp. xiii + 286. \$4.50.

A year ago a work by this author was produced in collaboration with the Rev. Canon Wilfred L. Knox, entitled *The Development of Modern Catholicism*. It contained two very excellent, well-balanced chapters on Modernism. These have now been supplemented by the present full-length study—which is dedicated “To W. L. K.” The volume is the Norrision Prize Essay at Cambridge for the year 1933. It is divided into five parts: The Roman Church in the Nineteenth Century, Loisy, Tyrrell, Other Modernists, and The Outcome of the Modernist Movement.

The book is an objective historical study, and though the author recognizes the widespread influence of Modernism outside the Roman Church—not least among English Anglo-Catholics—he does not deceive himself into thinking that there is any future for Modernism within the Roman Catholic Communion. So far as an outside observer can discern, Roman Catholic Modernism is dead as the dodo, utterly crushed, extirpated, annihilated. While the Roman Church continues in its present course there is little hope for a “Reformation within,” to take place along Modernist lines. Indeed, it is not possible for any conservative ecclesiastical body to adopt what Modernism ultimately became, and survive. But if only the Roman Church authorities had been somewhat less unyielding, Modernism might not have gone off on a tangent; it might instead have remained within the Church, enriching and fructifying its intellectual life in every direction. The Papacy and the ecclesiastical authorities made their decision. Face to face with a new world of thought, a new historical and literary approach to the Bible, a new handling of the age-old problems of philosophy, the Papacy blindly took refuge from its paralyzing fears in a rigorous administration of discipline. Modernism was crushed and became a heresy.

But what of the Church, whose conservatives thus triumphed over and cast out as evil those who would have formed a liaison with modern thought? Its scholars sit in chains, like galley slaves, their consciences bound by the decisions

of a court composed of arch-conservatives who know in advance all the answers to all the questions scholarship may ever ask. So far as biblical scholarship is concerned, and comparing the twentieth century with the nineteenth, the latter state of that Church is certainly worse than the former. Let those take warning who, whether consciously or not, accept Rome for their pattern of what a Catholic Church should be.

History of Religion

The Chinese: Their History and Culture. By Kenneth Scott Latourette. New York: Macmillan, 1934, 2 volumes, pp. xiv + 506, iv + 389. \$7.50.

Professor Latourette teaches Missions and Oriental History at Yale. The two volumes before us, with their extensive bibliographies and clear and compact chapters, set forth a survey of Chinese geography, history, government, economics, religion, art, and literature and provide a fascinating introduction to Chinese civilization. The chapter on religion gives a good historical summary and points out the general characteristics of Chinese religion, its eclecticism and tolerance, its optimism and its strong ethical note—combined with a certain amount of ritualism and a matter-of-fact attitude towards the temples and their worship which tends sometimes to be slovenly. There is also a characteristic this-worldliness and a kind of utilitarianism, combined with a certain degree of popular superstition. In other words, the general characteristics of religion in China are not greatly different from those of any other people. Once more Burke's aphorism appears sound: "You cannot pass judgment on a whole nation."

China, like the rest of the world, is suffering at the present time from the movement away from religion. This results in an indifference which is "more subtle than open opposition but no less destructive to religion; it arises from the tacit assumption that the real goods of life are to be won by other than religious means. In this again China is largely conforming to the climate of opinion in much of the modern West" (ii. 176). The new China lacks the unifying philosophy which Confucianism once supplied. Nationalism fills this void only in a measure. "Philosophically and religiously young China is wandering and only feebly or uncertainly struggling for a way out, and displays much of shallow, imperfectly thought out materialism and pragmatism" (p. 177).

Das Geschlecht der Gottheit. By Alfred Bertholet. Tübingen: J. C. B. Mohr (Paul Siebeck), 1934, pp. 33. M. 1.50.

Professor Bertholet, in this number of the *Sammlung Gemeinverständlicher Vorträge*, investigates the primitive idea of differentiation of gods into male and female. He concludes that sex is not an original characteristic of divinity, but that the idea develops from the need of differentiating various kinds of "Kraft" or "Macht," i.e. *mana*. This study is a convenient summary of scholarly opinion on the subject.

S. E. J.

Das Unheimliche. By Hans Wegmann. Bern: Verlag Paul Haupt, 1935, pp. 171. M. 6.25.

This is Part I of a more comprehensive work to be entitled, *Gottesglaube und Welterlebnis*. The main subject is "Die Sinngebung des Leidens" and this is

presented in the two main sections entitled, respectively, "Die Sinngebung der weltbejahenden Religionen" and "Die Sinngebung der weltbeneinenden Religionen."

The explanation of the problem of pain is given as historically developed. First are considered the crude beliefs of the polytheistic stage, when malignant beings were supposedly ever on the alert to plague mankind. Then we come to the period, of which we have an example in the times of the Hebrew monarchy, when pain and sin were definitely linked together as effect and cause. So we are taken to the time of the revolt against this belief which is illustrated in the Book of Job. And at last we are brought to the period when an acceptance of pain is motivated by conviction of its power to purify and strengthen character and promote the cause of the Kingdom of God. In the concluding chapter we have many quotations from the writings of Epictetus and St Paul. Strangely enough, not a great deal is said of the service rendered to all mankind by the sufferings and death of Christ. Perhaps this is reserved for special treatment in a later volume of the series.

H. H. G.

Modern Trends in World Religion. Edited by A. Eustace Haydon. Chicago University Press, 1934, pp. xiv + 255. \$2.50.

This volume consists of a number of lectures, each of them too brief to do real justice to the subjects attacked, given under the auspices of the *Haskell Foundation Institute* at Chicago during the time of the recent World Fair. The addresses are by representatives of six religions, namely, Hinduism, Confucianism, Buddhism, Judaism, Islam and Christianity, though the speakers were not necessarily professed believers in the systems they were called upon to describe.

The addresses fall under the following main heads: World Religions and Modern Scientific Thinking; World Religions and Modern Social-economic Problems; World Religions and Intercultural Contacts; and The Task of Modern Religion.

The speakers include some distinguished names, such as those of Dr Hu Shih, Professor James Bissett Pratt, Professor Martin Sprengling, and Bishop F. J. McConnell. But the addresses seem to have been given, at least in some cases, extemporaneously, and show no very profound study of the questions considered. Dr Hu Shih is the most lucid of them all, though a little bit cynical in his attitude, since he frankly confesses himself a disbeliever in religion and considers Confucianism (the subject he was asked to deal with) dead. On the whole the representatives of Judaism prove the most satisfactory exponents of a particular point of view. Strangely enough, the Christian standpoint is the one least adequately expressed. In this section Professor Ames is distinctly unrepresentative. We wonder what Theological Colleges he drew on to support the statement that out of two hundred students ninety per cent held that in order to be a Christian it was not necessary to participate in any sacrament, believe in the Virgin Birth, or hold membership in any church. Bishop McConnell is much better, but it seems a great pity that some speaker could not have been selected to interpret the Catholic aspect of Christianity, which surely has some right to a place in such a symposium. The Editor has limited himself to some five pages of introduction, apart, of course, from his general responsibility for the arrangement of the book. H. H. G.

Doctrine

Personality and Religion. By Edgar Sheffield Brightman. New York: The Abingdon Press, 1934, pp. 160. \$1.50.

Professor Brightman is recognized as one of the foremost exponents of the philosophy of personalism and is the author of a number of scholarly books on the subject. His latest book comprises the Lowell Lectures for 1934, delivered at King's Chapel, Boston.

His aim is twofold: first, "to present compactly, for the average educated man, the fundamentals of a personalistic philosophy of religion, including a restatement of the idea of a finite God; and secondly, to offer some suggestions for a social philosophy." Professor Brightman is concerned with truth and regards personality, the fact of conscious experience, as a truth of extraordinary importance. Religion however is more than mere conscious experience; it is concerned with spiritual values consciously achieved or hoped for. And its chief function "is to bring man to realize, in feeling, in thought, and in action, a due sense of the worth of personality, individual and social, human and divine." While Professor Brightman begins with a study of human personality he does not stop there. To him religion goes beyond the fact of human personality to a consciousness of that "other" realm, a sense of dependence on "something" not ourselves.

Professor Brightman however carefully guards against an extreme individualistic view of religion by saying that no matter how personal and individual religion may be it always implies social relations. Likewise, society always implies personal beings. Religion is not a question of either a personal relation with God or a better human society; it is both. It is just this careful avoidance of extremes that make this little book a dependable guide to all who are interested in a better understanding of religion.

L. V. W.

Christianity and the Nature of History. By H. G. Wood. Cambridge University Press; New York: Macmillan, 1934, pp. xxviii + 224. \$2.50.

The Hulsean Lectures for 1933-34, delivered for the first time in that series by a member of the Society of Friends. The book deals with the interpretation of history, its meaning and purpose, the question of progress, whether it be real or apparent, automatic or dependent upon human effort under the guidance of God, and the relation of Christianity as a religion emerging historically to the realm of absolute values and timeless truth. The author holds a very high view of the Christian faith, and he attributes this to his experience with the Friends—the Preface gives an interesting account of the author's mental history. The Friends have helped him to believe more courageously in the "contemporary inspiration of the Holy Spirit," to realize that Jesus Christ is himself the "moving subject of history, and that the Christian faith is not historical simply in the sense that it is dependent upon past events and their significance, but also in the sense that it is creative and determinative of the history that has yet to be made. The triumphs of Christianity lie ahead of us."

The author believes that "the series of significant changes which form the stuff of history consists primarily of man's creative decisions whereby something new comes into existence. History is a spiritual adventure, the record of spiritual

achievements" (p. 20). Hence "there is no possibility of a rational interpretation of any event of historic importance in terms of any form of materialism, either mechanistic or dialectical." By the same token, "It must . . . be admitted that there can be no exact calculus of historic greatness or importance, and no final judgments based on historic data." Yet the historian must value, and history requires to be re-written in each generation "because in the light of the experience of each generation the exact significance of past events is altered." Hence also "the difficulty of being sure that the significance of any past event is exhausted; and still more, the difficulty of restricting the influence of past events to the line of their continuous persistence" (p. 25). The bearing of all this upon Christianity as a historic religion is not difficult to perceive, and it is along the lines here laid down that the author's treatment follows in this book.

Mr Wood deals very fairly and sympathetically with Form Criticism, and he recognizes the modicum of truth in such impossible theories as Kalthoff's, viz. the emphasis upon the social situation in which Christianity arose. At the same time, he insists very strongly and clearly that Christianity could not possibly be a product of that tension of social forces which was broadly felt throughout the early Roman Empire. It is a book to read and re-read and will repay the most careful study.

The author's favorable attitude toward Form Criticism makes the stranger the absence of any reference to Professor Martin Dibelius' book on *Historical and Super-historical Religion in Christianity* (Göttingen, 1925). Perhaps the difficult German type in which that book was printed accounts for the omission!

The Atonement. By Robert S. Franks. Oxford University Press, 1934, pp. xiii + 197. \$2.50.

This is an excellent book. Its value is far disproportionate to its size. It is packed with information and suggestive points of view presented with a clarity of expression all too infrequent in many books on the same subject.

Dr Frank's purpose is simply an attempt to restate the doctrine of the Atonement by combining the Abelardian position with the method of Anselm. Thus he rejects all juridical, governmental, substitutionary, or sacrificial theories and approaches the subject from the experiential point of view. Yet Dr Franks does not stop here but seeks to establish the doctrine on the basis of a metaphysic of religion. The result is a clear, cogent and extremely interesting study.

Perhaps the most important chapters are those on The Experiential Doctrine of the Atonement, on The Metaphysic of Christianity, and The Forgiveness of Sins.

In the final chapter Dr Franks deals with the practical problem of the preacher and says:

We have to preach in the *spirit* of the Atonement; so that the Cross not only shines by its own light, but illuminates everything else. Above all we have to live in the spirit of the Atonement. Whatever be the case with other doctrines than the Atonement, the gospel of the love of God in Christ can only be preached effectively by those who prove the truth of their preaching by exhibiting the power of that love in their own lives. It is the practical issue of the gospel of the Atonement, that, kindled by the power of the Divine Love, we should by that same power kindle others.

This is a great little book and will repay careful study by all interested in the vital problem with which it deals. All who read it will be richly rewarded.

P. S. K.

Corpus Confessionum. Lfg. 26. Ed. by Caius Fabricius. Berlin: De Gruyter, 1935, pp. 1 + 80. 7 M.

The new installment of Dr Fabricius' *Corpus Confessionum* begins Division Six and contains canonical and liturgical documents of the Old Catholic churches in the Union of Utrecht.

An expensive work but a valuable one.

Einführung in die Evangelische Dogmatik. By Wilhelm Koepp. Tübingen: J. C. B. Mohr, 1934, pp. xx + 223. M. 6.80.

A systematic dogmatic handbook of the most intensely present-day German Protestantism. The very latest of the German views are related to the system. Everything is revelation or revelation's interpretation of itself. Theocentric, but not simply Barthian.

M. B. S.

Das Problem des Todes in der Philosophie unserer Zeit. By Joachim Wach. Tübingen: J. C. B. Mohr, 1934, pp. 48. M. 1.50.

A study of the philosophy of death in Schopenhauer, Feuerbach (this part of his work is not generally familiar), Simmel, and the ever-present and ever-so-difficult Heidegger. Death, they think, is essential in the scheme of things. It is a going from individuality, or a cessation of the concrete person, into what? On this they differ. This little book does not argue for or against anything: it only sketches out a few theories.

M. B. S.

Die Theologie am Scheidewege. By Gerhardt Kuhlmann. Tübingen: Mohr, 1935. M. 1.50.

The author is convinced that Christian theology has reached a critical stage and undertakes 'ein kurzer Gang' through the history of the subject from the time of Kant to the present. He passes in brief review the teachings of Hegel, Kierkegaard, Feuerbach, Marx, Heim and Heidegger and asks a number of hard metaphysical questions which are drawn from the realm of Ontology, such as, *Was ist Existenz?* and the like. He arrives at last at the conclusion that perhaps since "eine Wissenschaft vom Theos" is out of the question, some other term than *Theology* might well be adopted. His conclusion is a little unclear, but he ends, rather pessimistically, with the words: "Wir verhehlen uns nicht, dass die protestantische Theologie aller Schattierungen heute weiter davon entfernt ist denn je. Vielleicht aber treiben harte politische Ereignisse zu einer Besinnung, wo jede Kraft theoretischer Überzeugung langst aufgehört hat."

H. H. G.

Ethics

Abailard's Ethics. Tr. with Int. by J. Ramsay McCallum. Oxford: B. Blackwell, 1935, pp. x + 93. 6s.

An attractive translation prefaced by a foreword written by Professor K. E. Kirk, under whose direction the translation was made. As Professor Kirk

describes him, Abailard was "too Protestant in spirit for Catholic writers to think well of him, and yet at heart so true a Catholic that he has failed to win the approbation of Protestants": he nevertheless deserves much more attention than he has hitherto received. The brief unfinished treatise on ethics which he left behind him is "peremptory and controversial in tone; but its thought turns wholly upon the great evangelical truth of the New Testament, that nothing can oust purity of conscience from the first place in all sound ethical judgments."

The publisher has given the volume a very simple attractive format.

The Kingdom Within. By Charles T. Webb. New York: The Macmillan Company, 1934, pp. xix + 230. \$2.00.

The argument of this book is "that man's desire for a more perfect world has led him inevitably back to the perfecting of man himself, but that the perfecting of man requires social institutions in harmony with man's true nature."

The book starts by discussing certain past attempts at improving the world by means of new social institutions. Hertzka's Utopian Community in Africa is studied at some length together with the reasons for its failure. There are chapters on Plato, on Hebrew institutions, and on the Christian social ideal. The discussions make it clear that no matter how good institutions may be, you will not have a better world until you get better people. The last part of the book discusses "good character," defining it in terms of its effectiveness in social relationships. The book ends with a study of some of the problems which the individual will meet in trying to help make the "world without" come nearer to the ideal.

The author is a Master at St Paul's School, Concord, New Hampshire, and the book is designed as a basis for discussion in study classes, especially in church boarding schools. It should make an excellent book for this purpose. C. L. S.

Christianity and Economics. By A. D. Lindsay Macmillan, 1934, pp. vii + 177.

This book contains the lectures delivered by Dr Lindsay at Oxford in the Autumn of 1930 under the auspices of the Henry Scott Holland Memorial Trust. In 1932 they were delivered again in America on the Hewitt Foundation.

Dr Lindsay deals with the problem caused by the breakdown of the Mediaeval Synthesis of life and the consequent rupture which has continued to widen between the Christian religion and economic life. He vigorously attacks the notion that society can only be saved by a return to the Mediaeval synthesis. It is not the work of the Church, he claims, to prescribe rules for running the large society. "It is the business of the Church," he says, "to give us spiritual sustainment and enlightenment. . . . We need general inspiration. . . . Many men will and ought to get from their religion a sense of how high and worthy a vocation politics and social administration may be. To urge men to do such work, to give their very best to it, is the Church's business, to show them how to do it is not."

The appealing thing about this book is that it exhibits a fine absence of consciously directed antagonism to any special class or group in society. It is a scholarly attempt to understand the total problem of the adjustment of the modern world.

J. H.

Homiletics

From Skepticism to Faith. By Charles Fiske. Harper, 1934, pp. ix + 124. \$1.00.

These ten sermons by Bishop Fiske have been selected by him in order to stress certain foundation truths which he thinks have "dropped out of the average preacher's thought." A number of them have been preached in the college chapels of Columbia, Colgate, Cornell, Dartmouth, Hamilton, Lehigh, Princeton, Syracuse, and others. Some have appeared in *Harper's Magazine* and in *The Atlantic Monthly*.

They are not great sermons, but they are good sermons, and they are, without exception, interesting and in tune with the times. Bishop Fiske always has something to say, and always says it clearly, persuasively, and powerfully. The ten sermons include one for Christmas, one for Lent, and one for Easter Day. The clergy may profitably buy and read this book.

G. C. S.

Christianity and the Modern Chaos. By W. G. Peck. Milwaukee: Morehouse, 1934, pp. vii + 136. \$1.00.

After explaining what Dogma is and how the word is misunderstood, the author shows by an analysis of the modern world that where there is no dogma, the people perish—by sinking into moral, social, economic and political chaos. A. H. F.

The Spirit of Christmas. By Alick Bouquet. New York: Longmans, Green & Co., 1934, pp. 134. \$1.50.

Fanciful meditations on the Infancy narratives of the Gospels interspersed with poetry and quotations. "I should like to imagine that our Lord's little cradle was made from some boards of the old ark" (p. 54). That is the kind of book this is.

A. H. F.

The Riches of Christ. Readings for Lent. By Bede Frost. Macmillan, 1935, pp. 203. \$1.75.

This latest book of Fr Frost he would have the reader accept as materials for meditation to be used outside the times of prayer rather than the more usual rounded-out sort of exercise. The book is theological and dogmatic, expressing the conviction that meditation without theology may be an unfruitful pietism. The many quotations from the Bible and the Fathers, printed in italics, add to the usefulness of the exercises. While certain sections are definitely Lenten, the book may be used more generally. To take the time to consult commentaries on the various passages of Scripture and to use the results of such study in mental prayer would give the reader materials for a long period. To those who are impatient of thinking out their faith and the relationships of the great truths of Christianity, Fr Frost offers a splendid discipline.

E. V. K.

Christ and the Third Wise Man. By John Oxenham. New York: Longmans, Green, 1934, pp. 185. \$2.00.

Like *The Hidden Years*, in which Mr Oxenham dealt also with a phase of the life of Christ, this book is a piece of imaginative biography or historical romance.

The author, who has ventured into many fields, including that of devotional writing, is quite effective in this Christian *midrash* which tells the story of Caspar, the youngest of the three Magi, who was present not only at the birth and crucifixion of our Lord but also was the Ananias who came to Saul of Tarsus after his conversion. The picture of Jesus as a healthy, normal Galilean boy is most felicitous, and the book is appropriate for a Christmas or Epiphany gift.

S. E. J.

Meditations for Every Day. By Father Andrew. Morehouse, 1934, pp. xv + 368. \$1.50.

But not quite "every" day, for curiously enough the author has assumed that Epiphany always falls on the Friday after the first Sunday after Christmas. This year, of course, it fell on the Second Sunday after Christmas. Hence Father Andrew has left one with no meditations for Friday and Saturday after the First Sunday following Christmas, and none for Monday to Friday inclusive following the Epiphany.

These are simple, brief, suggestive meditations adapted for use by the average man. They had their origin, the author tells us, "in the time of prayer. Every one of them came into being either in a chapel or in a religious cell before a crucifix. No one of them was written at a study table." One can easily believe this, since they are redolent with quiet devotion, and free from ambitious scholarship or attempts at literary beauty.

The use of such a book is a great help in one's daily spiritual exercises, and I commend these meditations.

G. C. S.

Without Compromise. By Walter Brooke Stabler. Philadelphia: University of Pennsylvania Press, 1934, pp. ix + 135. \$1.00.

This book of one hundred and thirty-five pages contains seven addresses dealing with the Christian life and present-day problems, delivered by the Chaplain of the University of Pennsylvania on the George Dana Boardman Foundation. The addresses were delivered before the students of the University of Pennsylvania at Chapel Services, one would imagine with good effect. They do not attempt to make any particular contribution to Christian ethics on the theoretical side, but as sermons they are excellent.

C. L. S.

The Gate of Life. By W. R. Inge. Longmans, 1935, pp. viii + 114. \$1.00.

This is the Bishop of London's Lent Book for this year. Though the Dean has already published his final book under the title *Vale*, the present work is a collection of sermons chiefly addressed to University students, delivered somewhat earlier. A number of the sermons deal with the problem set faith in God by our experience in this present evil world, with war and the justice of God, and with Immortality. They are clear, simple, moving sermons, characteristic of Dean Inge at his best.

The Revealing Christ. Ed. by B. I. Bell, F. S. Fleming, and K. M. Block. New York: Harper, 1935, pp. vi + 165. \$1.50.

This is the Presiding Bishop's book for Lent. Bishop Perry contributes the first address, the editors the next three. Then follow addresses for the successive

weeks of Lent by Professor Robbins, Dean Sturges, Bishop Strider, Dr Newton, Bishop Stewart, and Bishop Rhinelander. Bishop Rhinelander expands the address for Good Friday into a series of meditations upon the Seven Words from the Cross.

Each address in the book contains suggestions for meditation and concludes with one or two prayers.

The general theme of the book is set forth in its title. Perhaps the most striking feature of the volume is its unity—which is not at all the same thing as uniformity. It is remarkable how men of differing points of view in churchmanship and theology achieve unity in devotion—it is one of the perennially surprising features of the Christian religion.

Pastoral Theology

The Story of the Bible. By Walter Russell Bowie. Abingdon Press, 1934, pp. 557. \$3.00.

Books with titles similar to this are numerous. Almost invariably they have one of two faults; either they are written with a definitely anti-supernatural, anti-Christian bias or, ignoring completely the generally accepted results of modern scholarship both biblical and scientific, are presented in crudely traditionalistic terms. Dr Bowie's *Story of the Bible* has neither of these faults. On the contrary, both the Christian religion and the view of the Bible upon which most modern scholars agree are taken for granted, without argument, apology or unnecessary explanation. As a consequence this is perhaps the only book of its type which can be used and recommended without reservations or qualifications.

Dr Bowie retells the stories in the Bible and weaves them together into a great continued story of the history of God's people and their growth in knowledge and understanding of Him and of His religion culminating in the Life and Teaching of our Lord and the formation of His Church. To a very large extent the language of the King James Version is preserved. The Apocrypha receives its share of attention. No story, event, person, or passage of importance is omitted. All is knit together into one harmonious and smoothly-running whole.

Dr Bowie's literary skill and limpid style are too well known to require comment except to say that in *The Story of the Bible* he has produced an unusually fine combination of easy reading and beautiful language. The book, while apparently not written definitely for children, can be read with profit and pleasure by anyone twelve years old or over, and by the simple or learned alike.

It should be said that the Abingdon Press has done a very excellent job of bookmaking; beautiful binding, clear large type, and many artistic colored illustrations combine to make this a very fine gift book.

F. R. M.

Social and Religious Problems of Young People. A Handbook for Group and Individual Use. By Sidney A. Weston and S. Ralph Harlow. The Abingdon Press. \$1.75.

Few men have contributed more worthwhile material for discussion groups of young people than Sidney A. Weston. His book, *Jesus' Teachings, Jesus and the Problems of Life*, and *The Prophets and the Problems of Life* have helped many

groups of young people to a clearer understanding of the teaching of Jesus and a more vivid appreciation of the messages of the great prophets of Israel and Judah.

In the present volume he has the competent assistance of S. Ralph Harlow in the production of a manual which will be found as valuable with groups of older people as of young ones. Dr Weston is responsible for Part I which deals with Social Problems, and Dr Harlow for Part II, dealing with Religious Problems.

Part I deals with three groups of problems—"Ethical Problems," "Social Relationships," "National and International Problems." The "problems" selected for discussion are real problems where widely different courses of conduct are followed by equally sincere people and where serious thinking is necessary. What a series of exciting discussions might be had on such subjects: "Social Conventions and Standards," "The Good Citizen," a "True-False Test," "War or World-Brotherhood."

Part II takes up such ever-present questions as "What Do We Mean by Religion?" "The Problem of Evil and Suffering," "Jesus' Place in Religion," "Why Pray?" "Is Death the End?"

What a book to use with an earnest, truth-seeking group of people during Lent! We don't agree with everything in the book, but that is nothing new. It is nevertheless a valuable book.

M. C.

The Oxford American Hymnal for Schools and Colleges. Ed. by Carl F. Pfatteicher. New York: Oxford University Press, 1930: sole agent Carl Fischer, Inc., New York.

A collection of three hundred and eighty-seven hymns with a supplement containing carols, plainsong settings and responses, and also a series of Responsive Readings. The book is no mere adaptation of the *Oxford Hymn Book* but is an American work. It includes many of the great Christian classics—classic settings as well as the hymns themselves.

The book will surely help to raise the standard of church music. Anyone interested in church music will be simply charmed with the variety of good things it contains. For example, the Epiphany hymn, "Brightest and Best," is provided with eight different tunes. Canon Douglas' setting is here (No. 255), but with Bunyan's words unrevised:

Who would true valor see,
Let him come hither;
One here will constant be,
Come wind, come weather.

The editor is a Doctor of Theology. Perhaps this helps to account for the high standard set in the volume; and it is to be hoped the book will receive the wide recognition it deserves.

The Catholic Church in Action. By Michael Williams. Macmillan, 1935, pp. 358. \$2.50.

Here is a concise but exhaustive exposition of the governmental system of the Roman Catholic Church by the distinguished editor of *Commonweal*, under the *imprimatur* of Cardinal Hayes. The constitutional and canonical status of the hierarchy, officers, tribunals, and institutions of that Church, from the Roman

Curia to the local parish, are explained in language intelligible to non-Romans and in most readable style. Much interesting detail is given about practical operations, not neglecting even dress and ceremonial. There are valuable chapters on the Roman Catholic educational system and the regulations concerning matrimony. A chapter of especial present interest to Anglicans concerns the several Eastern Orthodox and Uniat Churches, and the status of each of the latter with relation to the Roman see. The amount of details collected is enormous and makes the book easily the most valuable reference book upon the Roman Catholic system in the English language.

C. L. D.

The Burden of Belief. By Ida Fr. Koudenhove. Sheed and Ward, 1934, pp. xiii + 94. \$1.25.

An example of the influence of Karl Barth upon a modern Roman Catholic student. The author recognizes that "there are specifically Christian, typically Catholic faults, weeds of a quite peculiar kind, which prosper best on the soil of half understood, exaggerated, or otherwise distorted Christian doctrine: prudery, vulgarity, an imperfect sense of honour, a cowardly and resentful refusal of life with all the cant that attaches thereto, Pharisaism and lack of intellectual candour, a shirking of responsibility and a particularly unpleasant kind of sultry emotionalism that cloaks a latent eroticism" (p. 64). In spite of this the author clings valiantly to her Catholic faith—though insisting that "the whole moral and ascetic doctrine of the Church presupposes as its object the complete human substance. The more compact and formed it is, the better her chisel can bite into it" (p. 80). The author believes that the Church, though apparently "falling into ruins about us," is nevertheless "today on the threshold of a new birth." A very stimulating book and one showing how some of our Roman Catholic friends are dealing with certain of the most serious issues of modern thought.

Discipleship. By Leslie D. Weatherhead. Abingdon, 1934, pp. 152. \$1.00.

A book in the manner of the Oxford Group but not by any means exclusively Buchmanite. The author insists that the Cambridge Group Movement and the Methodist Fellowship Group and other movements are also preparing for the great religious revival throughout the Church. The author takes a broad view and recognizes spiritual reality wherever he finds it. He is deeply interested in the religious life whether it appears in the midst of the Roman Church or among a higher-strung emotional group of evangelicals. Though some of us may not be able to go the full length of agreement with the Oxford Group or with writers like Mr Weatherhead, there is little doubt that it would not harm most of us to go some way farther in the direction of agreement. Bizarre and unusual as some of the methods of the Group undoubtedly are, there is nevertheless a sense of spiritual reality among them and a sensitiveness on the score of downright honesty and a shattering of shams which one cannot but profoundly admire and wish the whole Church—and the whole world—might share.

The Dangerous Age in Men. By Chester Tilton Stone, M.D. Macmillan, 1934, viii + 105. \$1.75.

A medical book in simple language and addressed to the ordinary reader. It is by a specialist in Urology, and deals with the prostate gland and its influence on

health, especially in middle age. Few men realize that physiological changes are destined to overtake them at this period which are of vast and far-reaching import. Simple maladies and distresses, if neglected, may become quite serious.

The clergy should be familiar with this fact, for it affects their dealings with men—a middle-aged man often needs as much sympathy and patience on the part of his family and his pastor as a woman of like years. And any man approaching "the dangerous age" ought to read the book for his own sake.

Psychology and Life. By Leslie D. Weatherhead. New York: The Abingdon Press, 1935, pp. xix + 280. \$2.00.

Leslie D. Weatherhead, formerly a lecturer in Psychology for the Workers' Educational Association in England, is now minister of Brunswick Church, Leeds. He is the author of a number of books on psychology and religion of which the following are perhaps best known: *The Transforming Friendship, Jesus and Ourselves, His Life and Ours*, and *Psychology in Service of the Soul*. His latest book, *Psychology and Life*, presents in non-technical language his conclusions concerning psychology, health, and religion which he has gained from wide and varied experience in dealing with sick souls.

The purpose of the book is twofold. In the first place the author endeavors to help people guard against mental conflicts, conscious or unconscious, which create serious disturbances leading to what is known as "nervous breakdown." Mr Weatherhead feels very strongly that many persons would never become involved in such mental difficulties if they understood a few simple psychological principles. He maintains that a right relation to God is absolutely essential to right living but believes that a knowledge of how the mind works is also essential. In the second place the author attempts to show those who already are afflicted with worries, repressions, irrational fears, inferiority complexes and all other morbid conditions of the mind a way out of their difficulties.

The book is to be highly recommended not only to persons seeking personal guidance but to all who are interested in a better understanding of human ills. The parish minister will find it of practical value in dealing with his parishioners. It will aid him in understanding not only morbid states of mind but "the conditions under which prayer and faith and trust are effective."

L. V. W.

Education for Life with God. By Wilfred Evans Powell. New York: The Abingdon Press, 1934, pp. 264. \$2.00.

The intriguing, even thrilling, title of Professor Powell's book holds out the promise that we are to have a "discussion of the meaning of religious education" which will break the traditional dullness of most writing in this field. While there are parts of the book which stimulate thought and challenge re-examination of popular theories of Christian education, most readers will probably stifle the usual quota of yawns. It is curious that so "live" a subject as religious education rarely commands a stream-lined vehicle of expression. The book under review, for example, while scholarly, moves too slowly; less solicitude over fine distinctions, the elimination of repetitions of statement, and the inclusion of more illustrative material would have added greatly to the readability. The most illuminating

passage is a short quotation from George Craig Stewart defining religious education in a clear, concise and vivid fashion. "To make God central and not circumferential," which is Bishop Stewart's way of putting it, very well summarizes Professor Powell's own idea of the major aim of religious education. Dr Powell criticizes, justly enough, the broad, socially-centered concepts of liberal religious education on the ground that they obscure God in the mists of latitudinarianism. The author warns against the error of assuming that reflection about God is the same thing as experience of God, and declares that most popular techniques of Christian education cultivate reflection and discussion at the expense of vital religious experience. His plea for a theory and method of religious education which will make God "real" to the pupil is well presented, although it is easier to call for courses which produce "religious experience" and "consciousness of God" than to explain clearly what we understand by God. Not only does modern religious education need to arouse in the pupil an awareness of God, it needs also to make up its mind as to what it means by God.

Many will feel that the author's classification of worship into two major anti-thetical groups, viz. "ethical reflection and resolution" and "experience of God," is too limiting. There is a very good discussion of the problem of secular education in its relation to religious training, a problem that is becoming more and more demanding of attention and solution.

H. R. H.

Anglo-Catholicism. By Walter H. Stowe. Christ Church, New Brunswick, New Jersey, pp. 55.

A Catholic Literary Association booklet, stating "What Anglo-Catholicism Is Not" and "What It Is."

An Altar Guild Manual. By Edith Weir Perry. Morehouse, 1934, pp. 60. 50c.

A new and revised edition of this useful little booklet.

A Manual of Catholic Worship Based on the Book of Common Prayer. Milwaukee: Morehouse, 1934, pp. 120. 60c.

The author of this compilation remains anonymous—as well he may. The last half of his title is a complete misrepresentation. One would not gather from this book that there is any *Book of Common Prayer*.

The Celebrant's Manual. By Thomas Burgess. Milwaukee: Morehouse, 1934, pp. viii + 75. \$1.00.

A manual for the celebrant of the Holy Communion, setting forth what the author takes to be the "one and only one way based on tried standards that is practiced uniformly with some degree of precision among a very large number of our clergy in America and throughout the Anglican Communion." It is conformed to "our own glorious American Liturgy of 1928."

Even those who do not choose to follow the writer all the way will find in his book suggestions which will add to the dignity, the solemnity and beauty of the service.